



Christopher Nessel ^(attestiert)
1671



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The Gift of the A N Rev M John

ANTIDOTE

Presumed minister at Dartford,
to me **AGAINST** *The Handlock*
1714

Arminianism:

O R,

A Succinct *DISCOURSE*, to
Enervate and Confute all the five Points
thereof, to wit, *Predestination grounded up-
on Man's foreseen Works. Universal Redemp-
tion. Sufficient Grace in All. The Power of
Man's Free-will in Conversion, and The Pos-
sibility of True Saints falling away Totally and
Finally.* All which are Demonstrated
here to be Damnable Errours, both by
Scriptures and Reason, &c. All Undeniable
and Uncontroulable.

Published for Publick Good
By *CHRISTOPHER NESS*,
Author of the *History and Mystery of the Old and
New Testament*, and of many more Books, &c.

*In magnis voluisse sat est.
Difficilius facilis est Venia.*

L O N D O N,

Printed by R. Tooty for Thos. Cockerill, at
the Bible and Three Leggs, over against
Grocers-Hall, in the Poultry. 1700.

ANTIDOTE

AGAINST

AMMONIUM

SCIENTIFIC DISCOVERY
FARMERS and GARDENERS of the New World
should be warned of the danger of
this powerful and deadly poison.
It is a common mistake to suppose
that the only danger is from the
plant itself. The seeds and roots
are equally poisonous. The leaves
are also dangerous when eaten.
The fruit is particularly deadly.
The poison is absorbed by the
system and acts on the nervous
system. It is a powerful
poison and should be avoided.

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THE PREFACE.

TO MY CLAUD READER,

OBSERVE these Few Considerations:
Altho' this Enchiridion, or Small
Manual and Portable Pocket-
Book be very little in it Self and Substance,
yet might it not therefore to be despised: For,
First, We read how the Mighty Angel of
the Covenant, had a very little Book open in
his Hand, Rev. 10. 2. The Greek Word is
[βιβλακιδιον] not *Biblia*, but a Threefold
Diminutive, as *Liber*, *Libellus* and *Libel-
lunculus*; yet this little Book did contain in
it, the great Concerns of the Redeemers little,
little Flock [βιβλακιδιον] a double
Diminutive, as Christ calls them, Luk. 12.
32. The Bible it self is but a little Book, in
comparison of those vast Folio's of School-Do-
ctors and Popish Decretals, wherewith the
World is pester'd, &c. and that little Book
was not shut or sealed, but it was open by the
Lamb's

The Preface.

Lamb's Purchase : 'Tis the Work of Anti-christ to keep it shut, yea, and it must also be eaten, ver. 10. that is, it must go down and be Hid in our Hearts, Psal. 119. 11. then the simplest Soul may have right Conceptions of it, Deut. 30. 11.

Secondly, This little Book hath cost me great Study and Labour to compose it, that it might contain the very Cream and Quintessence of the best Authors upon this Subject. Moreover, It hath cost me likewise many Ardent Prayers to God, and many Earnest Wrestlings with God, that I might not be one of those that rebel against the Light, Job 24. 13. but that in His Light I might see Light, Psal. 36. 9. and to have my Eyes anointed with Christ's Eye-salve, Rev. 3. 18. that I might see more clearly into these Profound Points, which hath very much puzzled so much of the Christian World. Inasmuch that the Orthodox do complain in our Day (only with a little Difference) as blessed Athanasius did in his Day, who then sigh'd out those sad Words [*Totus Mundus est Arrianus*] so 'tis the sad sigh of our present Times, that [*Totus Mundus est Arminianus*].

Thirdly, Lest this overflowing Deluge should

The Preface.

Should bring Destruction upon us, there is great need that some Servants of Christ should run to stop the farther Spreading of this Plague and Leprosie: Thus Moses, God's Servant, stood in the Gap, and stopped the Destruction of Israel, Psal. 106. 23. & Numb. 14. 10, 11, 12., to 20. And at another Time this Moses (who was quick-sighted by his great Familiarity with God) did soon see that Wrath was gone out from the Lord against Israel, then he commands Aaron to run, and take a Censer and offer up an Atonement, &c. all which when Aaron had done, the Plague was stayed, Numb. 16. 46, 47, 48. And the Neglect of this Duty the Lord complains of, that He found none of his Servants to stand in the Gap, &c. Ezek. 13. 5. & 22. 30. While I was considering those Things, the Lord stirred up my Spirit, to do as is done in Common Conflagrations, when every one runs with the best Bucket he can get, wherewith to quench the Devouring Flames, and to stop them, that they may not proceed to lay all waste before them.

Fourthly, When I had compleated this short Compendium (which I drew up many Years ago) I shewed it to Dr. John Owen,

Mr.

The Preface.

Mr. Nicholas Lockier and Mr. George Griffith; Who all Unanimously approved of it, and wrote an Epistle Commendatory to it, subscribing it with all their Three Hands, which is too large here to insert, because I am confined to but four Pages for my Preface, &c. the Truth of the Premisses I do affirm (as the Phrase is) In Verbo Sacerdotis, &c.

Fifthly and Lastly, As a Little Map doth represent a Large Country at one View, which will take up much Time to Travel over, &c. So this πολλα ἐν μικρῷ, Multum in Parvo, read it seriously without Partiality, and the Lord give you Understanding in all, &c.

So prayeth

*Sept. 30.
1700.*

Yours in the best Bonds,

Christo. Ness.

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ANTIDOTE

AGAINST

Arminianism.

CHAP. I.

Of Arminianism in General.

IT hath ever been the Lot of Truth (like the Lord of It) to be Crucified (at least *quoad conatum*) between Right-hand and Left-hand Thieves: As Moral Vertue, so Theological also, is found betwixt Two Extreams; *Ἀποσύντα δὲ μέσον οἱ ἀνὰ ἑξῆς ἐκείτους πρὸς ἐξῆς ἵσταται.* Expellunt Medium Extremi uterq; ad alterum, saith Aristotle, *Ethic. lib. 2. cap. 8.* Agreeable unto which, *Thucydides* hath a Saying, οἱ ἐν

B

μὲν

μεσσω ἀμφοτέρωθεν κτείνωνται, Those that be in the midst are slain (or at least, assaulted) on both sides: But *Veritas aeterna et valebit*.

There is as much beyond the Truth, as on this side it; as much of *Vain Curiosity* in out-running the flock of Christ, and the Lamb that leads them (which exposes Men to the Watchful and Wrathful *Canaanites*) as there is of *Affected Ignorance* in *Straggling* and *Loitering* behind, whereby they are in Danger to be cut off by Cursed *Amalek*. Truth hath Evermore observ'd the Golden Mean, and the Poet's Counsel is good here, [*Medio tutissimus ibis*] to keep a *Mediocrity*; and the Character of the Sons of Truth is, *Medium tenere beatè*.

Truth's Enemies ('on all hands) are Various; the *Anti-scripturists* make the Bible a Legend of Lies and Faith a Fable. The *Familists* cry down Ordinances as a Burden too heavy for a Free-born Conscience, and too low and carnal for a Seraphick Spirit. The *Solimanians* decry the Divinity of Christ and his Satisfaction, as if his Sufferings were Exemplary only, not Expiatory: The *Atheists* deride all, and would lay waste Religion: The *Romanists* do turn the True Worship of God into Will-worship, and teach their own Traditions for the Commandments of God, spoiling God's Institutions with Man's Inventions.

The *Arminians* (not the least, tho' here the last of Truth's Adversaries) do call the Justice of God to the Bar of Reason, and dare confidently wade in the deep Ocean of Divine Mysteries, and in flogging the Decrees of God, where Blessed *Paul* could find no bottom; but found it *Profundum sine fundo*, and cry'd

cry'd *Ω Gads ! Ob ! the Depth, &c.* They dare undertake to fetch the Apostle off from his Non plus, *Rom. 9. 14.* saying, God foresaw that *Jacob* would believe, and that *Esau* would not believe ; therefore the One was loved and the other hated : Thus *Arminius's* School teacheth deeper Divinity, than what *Paul* learnt in the Third Heaven : And they do not only (with the *Socinians*) gratifie the Pride of Man's Reason, but also the Pride of Man's Will, in Extenuating both the Guilt and Filth of Original Sin, as Popery (their Elder Sister) doth gratifie the Pride of Outward Sense.

Hence *Dr. Laignton* calls *Arminianism* the Pope's *Benjamin*, the Last *Sion's* Plea and Greatest Monster of the Man *pag. 234.*

of Sin, the *Elixir of Antichristianism*, the Mystery of the Mystery of Iniquity, the Pope's Cabinet, and such a fine-spun Thread of Popery, that it can scarce be discerned, the Quintessence of Equivocation, and *Spain's* New-found Passage into *Brittany* and the *Low Countries*. And Famous *Mr. Fuller* saith,

" We must sadly confess, that since *Fuller's Chur.*

" the Synod at *Dort*, many *Englisb Hist. cent. 17,*

" Souls have taken a Cup too *b. 10. pag. 61.*

" much of *Belgick* Wine in a Spl-

" ritual Sense, whereby their Heads have not

" only grown dizzy in Matters of lesser Moment,

" but their whole Bodies do stagger in the Fun-

" damentals of their Religion. Alike hereunto

Mr. Rous (the Master of *Eaton-Colledge*) add-

eth, saying, "*Arminianism* is the Spawn of Po-

" pery, which the Warmth of Favour may ea-

" sily turn into the Frogs of the Bottomless Pit:

And what are the New *Aminians*, but the Varnish'd Off-spring of the Old *Pelagians*, that makes the Grace of God to lacquey it at the Foot (or rather at or to the Will) of Man, that makes the Sheep (as it were) to keep the Shepherd, that puts God into the same Extremity with *Darius* (in *Dan. 6.*) who would gladly have saved *Daniel*, but could not. What else can their Doctrine *De Scientiâ mediâ* signifie? Which they say is a Præscience in God, whose Truth depends not on the Decree of God, but on the Free-will of the Creature; this is to make the Creature have no Dependance on the Creator, and to fetter Divine Providence. Thus that fatal Necessity (which they from our absolute Decree would lay at our Doors) unavoidably remains at theirs;

and God must say thus to Miserable Man, Oh! my poor Creature, *Rbator. fort. da divina Gra- Ferenda non flenda est (quæ vos læsit) iâ. Ep. Dedi- fortuna fatalis, &c.* That fatal Fortune (which hath harm'd you) must be endur'd more than be-
rat. pag. 6.

wailed, for it was from all Eternity before my Providence; I could not hinder, I could not but consent to those fatal Contingencies, unavoidable Fate hath (whether I will or no) pronounc'd the Inevitable Sentence: This is to make God like the Heathen *Jupiter*, who (himself could not deliver [his] *Sarpedon* out of his Bonds, when he earnestly desired it, as *Homer* gives us the Relation: What else is this, but to overthrow all those Graces of Faith, Hope, Patience, Thankfulness, &c. to exspectorate Religion, and to pull the great *Jehovah* (himself) out of his Throne of

of Glory, setting up Dame *Fortune* to be worshipp'd in his stead? These and many other great Abominations, have been discover'd in the Chambers of Imagery in our Days, which indeed are nothing but the Frothy Exuberancies of Wanton Wits, measuring supernatural Mysteries and the abstrusest Points of Divinity, with the Crooked Metewand *Luther* of Degenerate Reason: This Word

"[*Quare*] saith *Luther*, hath undone many a
 "Soul, that must know a Reason of all God's
 "Actings; yea, of those too high for us, and
 "wherein Reason is a Fool; thus (saith he)
 "Men put themselves between the Door and the
 "Hinges, in searching into the Secret Counsels
 "of God. But in these Points it was once well
 "said, *Da mihi baptizatum Rationem*, Give me a
 "mortified Reason; for, to prescribe to God's infinite Understanding, and to allow him no Reasons to guide his Determinations by, but what we are acquainted withal, is Extreemly Arrogant and Supercilious: *Stulta Dei sunt credenda* (as fond Man calls them) *et Impia Dei facienda*; to wit, such as Carnal Reason accounteth foolish, and wicked: Reason saith, *Ex nihilo nihil fit*, but Faith says, *Ex nihilo omnia*; Reason must neither be the Rule to measure Faith by, nor the Judge: We may give a Reason of our Believing, to wit, because it is Written; but not of all Things believed, as why *Jacob* was loved and *Esau* hated, before they had done either Good or Evil; this was the Counsel of God's own Will: Touching such sublime Mysteries, our Faith stands upon Two sure Bottoms, the

First is, that the Being, Wisdom and Power of God doth Infinitely transcend Ours, so may reveal Matters far above our Reach: The *Second* is, That whatsoever God reveals is undoubtedly true, and to be believed, although the Bottom of it cannot be sounded by the Line of our Reason; because Man's Reason is not absolute, but variously limited, perplexed with its own Frailty, and Defective in its own Actings.

CHAP. II.

Of Predestination, which is the First Point in Controversie.

The Definition of it. **P**redestination is the Decree of God, whereby (according to the Counsel of his own Will) he fore-ordained some of Mankind to Eternal Life, and refused or passed by others for the Praise of his Glorious Mercy and Justice, *Rom. 9. 22, 23.* Some are Vessels of Mercy, and others are Vessels of Wrath: In a great House various Vessels are for Use and Ornament; both Vessels of Honour and Vessels of Dishonour, *2 Tim. 2. 20.* and the Master of the House can wisely use all his Vessels [*For this cause did I raise up thee, &c.*] God hath his Use even of Pharaoh, and of the Churches greatest Enemies; if it be but Skullion-work, to brighten Vessels of Mercy by them; and God hath not appointed us to Wrath, but to obtain Salvation, *1 Thes. 5. 9.*

It is call'd *Destination*, as it comprehends a *Determined Order* of the Means to the End, [*Destinatus ad finem, destinatus etiam ad media*] and 'tis call'd *Predestination*, because God appointed this Order in and with himself, before the Actual Existence of those Things so ordered. The Greek Word *προωρμησας*, signifies a *Fore-separating* for God's special Use; as Israel was separated from among all the Nations of the World, to be God's peculiar Inheritance. So God tells them, *Levit. 26. 24.* *חִבַּדְתִּי*, *Hibdati*, which the *Septuagint* read *διωξαι*, *I have separated you*, to wit, in fulness of Time; so *προωρμησας*, *I have separated you* from the common Mass of sinful Mankind to become Vessels of Mercy, Members of Christ, and Temples of the Holy Ghost, before all time, even from all Eternity: As Divine Prescience is sometimes largely taken for Predestination, *Rom. 11. 2.* *God hath not cast off his People whom he did foreknow*, [*ὡς προεγνω*] that is, whom he did predestinate: So *Augustine de bono perseveran. cap. 18.* urges against the *Pelagians*. In like manner, Predestination is taken strictly and *Synechdochically*, for Election it self. *Rom. 8. 30.* *Eph. 1. 5* and accordingly I shall handle it in this following Treatise, using the Word Election and Predestination promiscuously.

It is also called in the Definition a *Divine Decree* (as the *Genus* of it) because it contains in it the *Determinate Counsel* of God, and the *Counsel* of his own Will; *Acts 4. 29.* *Eph. 1. 11.* in bringing to pass such and such Ends, by such and such Means. This is in Scripture Phrase *ἐπεμεινεν βουλη* *Acts 2. 23.* *ὃ καὶ οὐκ ἦν βουλη τοῦ*
B. 4. *καὶ*

Dei. The Hand and Counsel of God, and *su-*
sonia, *Beneplacitum*, the good Pleasure of God ;
 In those places fore-named, *Eph.* 1. 9.

CHAP. III.

Of the Properties, and First Eternal.

Eternal
Property.

THis Divine Decree hath various
 Properties, as, *First*, *Eternal* ;
 which is thus proved.

Reason 1.

The *First Reason* is, God's Inter-
 nal and Imminent Acts are the same
 with his Essence, such an Act is the Divine De-
 cree ; and therefore as God's Essence is *Eternal*, so
 his Decree must be *Eternal* also : *Quicquid est in*
Deo, est Deus. Now the Decree is God's decreeing,
 because whatsoever is in God is God ; it is God
 himself by one *Eternal Act*, decreeing and deter-
 mining whatsoever should come, unto the Praise
 of his own Glory.

The *Second Reason* is taken from
 the Simplicity of God, which is God
 considered as one meer and perfect
Act, without any Composition or Succession ;
 there cannot be in God *Aliud et aliud* ; there can
 be no more a New Thought, a New Intent, or a
 New Purpose in God, then there can be a New
 God. Whatever God thinks, he ever thought ;
 and always doth and will think : Whatever God
 purposes, he always purposed, and ever doth and
 will purpose ; as he cannot know any thing *de*
Novo,

Novo, neither can he intend any thing *de Novo*; for his Name is [*I Am*] *Exod. 3. 14.* and takes not New Counsels, as Man doth; and so draws-up (*pro re nata*) New Determinations.

The *Third Reason* is taken from *Reason 3.*
Christ. If Christ was the Lamb slain from the Foundation of the World (as he is called, *Rev. 13. 8.*) then Predestination to Life must needs be before Time, because Christ is the Foundation of Election, we are Elected in him, *Eph. 1. 4, 5.* and predestinated *v. 5.* by him. Christ is the Means. Now the End cannot be of a latter Date and Determination, than the Means to that End: They have Relation each to other. And if Christ be the Eternal Purpose of the Father, then the Act of Electing in Christ must needs be his Eternal Purpose.

The *Fourth Reason.* The Scripture expressly proves it, saying, *Reason 4.*
It was before the World, *2 Tim. 1. 9.* *Tit. 1. 2.* and before the Foundation of the World, *Eph. 1. 4.* and it was an Eternal Purpose which he purposed in Christ, *Eph. 3. 11.* so that we lay from all Eternity in the Womb of our Father, before the time we came into our Mother's Womb.

The *Fifth Reason.* It is the Royal Prerogative of the great Jehovah, *Reason 5.*
to order as well as appoint, things that are coming and that shall come, which the Vanities (or Idols) of the *Gentiles* cannot doe, *Isa. 44. 7.* and none can appoint God the Time, *Jer. 50. 44.* Hence Time is said to Travel with those Eternal Decrees of God, and brings forth the Accomplishment.

complishment of them in their proper Season: The Decree will bring forth, *Zeph. 2. 2.* and it is big-belly'd till then: Every Thing hath its Accomplishment in Time, which was decreed to fall out from all Eternity.

The Sixth Reason. If Humane Reason 6. Concernments have this *Encomium*, that these are Antient Things, as *1 Chron. 4. 21.* How much more the Divine Decree, which is not the Work of Yesterday, [*πρὸ ἀπὸ πρὸς ὑπαμύνης*] of old ordained, *Jude 4.* If the Negative Part of Predestination, then much more the positive part: God's purpose of loving *Jacob*, as well as hating *Esau*; was before they had done either Good or Evil.

Object. Some Object, saying, We grant God's Prescience, or Fore-knowledge to be Eternal, but not his Predestination; that Choice or Election God mentions *1 Cor. 1. 27, 28, 29.* must be a Temporal, not Eternal Election.

Answer. I. I Answer, First, This Prescience or Fore-knowledge of Things that [may] come to pass, doth goe before the Decree of Predestination; thus the Apostle ranks them *Rom. 8. 29, 30.* but the Fore-knowledge of things that [Shall] come to pass, must follow the Decree. For things must first be decreed, and then foreseen in that Being which they have in the Decree. In this latter Sense, Prescience presupposes Predestination. Known unto God are all his Works from the Beginning of the World, *Acts 15. 18.* God hath not an Imperfect, but a Thorough Fore-knowledge of all future Things (both concerning the *Terminum* &

quo, & Terminum ad quem; the Means and the End) not only as they may be, but also as they shall be by his Divine Determination.

Ans. 2. Præscience, or Fore-knowledge, is taken for God's Love from Eternity [*ὁ ἀγαπῶν*] *quos præ-amavit*, whom he fore-loved: So *Zanchy* reads it, Whom he fore-knew, not only with the Knowledge of Observation, but with the Knowledge of Approbation also; he fore-knew them to be his: So it is Predestination Itself, or *διόρισμός*, *Rom. 11. 2. ut supra, pag. 5.* and to grant an Eternal Præscience without an Eternal Predestination, is to break the Links of that Golden Chain in *Rom. 8. 29, 30.*

Ans. 3. The Lutherans grant a Predestination Eternal to the Elect only, but to the Non Elect only a Præscience or Naked Fore-sight (without any Præ-ordination) lest they should make God the Author of the Creatures Sin and Ruine: But these Men fear where no Fear is, for the worst Evil Act that ever was in the World (to wit, the Murdering of [the Prince of Glory] Jesus Christ) did not only fall under the Foreknowledge of God, but also under his Determinate Counsel, *Acts 2. 23. & 4. 28.* 'twas not barely fore-known, but unchangeably determined.

Ans. 4. Though it be granted, that the Apostle speaks of an Election or Choice Temporal, in that *1 Cor. 1. 27, &c.* yet that signifies no more but our Vocation; and Temporal Reprobation intimates no more than Men's Obduration; the Accomplishment of both which is granted to be in Time, so may not be confounded with this Eternal Decree of God, but are Effects and Effects of it.

Con-

1. Hath God given us a Room
Consecrations. in his Heart before we did any
 Good to him, even from all Eter-
 nity; then how should we give God a Room
 (yea, the best Room) in our Hearts, who ne-
 ver did evil to us?

2. Is God's Love Eternal [*a parte ante*] then
 Satan cannot get beyond, or betwixt this Love
 of God and us, for it was before the World was,
 and so before Satan was.

3. *Austine* tells a curious Fool (that ask'd
 what God did before the World was made)
 that he made Hell for such as him: But this
 reaches us, that God was choosing us to himself
 before the World began: Oh wonderful!

4. If so, then thy Saintship and Sufferings have
 Eternal Glory wrap'd up in them; all this Com-
 fort is lost in the contrary Doctrine.

CHAP. IV.

*Of the Second Property of the Divine
 Decree, it is Unchangeable.*

THE *Second Property* of the Divine Decree is
 it is *Unchangeable*: Hence 'tis compared to a
 Mountain of Brals, *Zech. 6. 1.* and 'tis call'd *Th-*
aeladisev the *Belins*, the Immutability of his
 Counsel, *Heb. 6. 17.* This is made Evident by sun-
 dry Reasons. As,

Reason 1. The Divine Decree hath an Un-
 changeable Fountain, to wit, the Unchangeable

ness of God, Job 23. 13. *He is in one mind, and who can turn him?* [*לֹא יִסְּרֶנּוּ*]. *Vehi beachad*]

Et ipse in uno. He desires and he doth it, there is no Created Being can interpose 'twixt the Desire and the Doing, to hinder their Meeting together; Numb. 23. 19. *God is not a Man that he should lye, or the Son of Man that he should repent*; Mal. 3. 6. *I am God, I change not.* Jam. 1. 17. *No shadow of changing in him. The Counsel of the Lord shall stand, and the Thoughts of his Heart to a Thousand Generations.* Psal. 33. 11. *Many Devices are in the Hearts of Men, but the Counsel of the Lord shall stand.* Prov. 19. 21. *Man is a poor changeable Creature, and changes his Mind oftner than his Garment, both from the Darkness of his Understanding and Perverseness of his Will; he sees something that he saw not before; but there is no such Imperfection in God, All things are naked before him,* [*ἡ ἀποκάλυψις*] *dissected, or with their Faces upward, Heb. 4. 13. He knows (quasi uno intuitu) all his Works (their Natures and Circumstances) as perfectly in the Beginning of the World, as he will do at the End of it; and he abides still in one Mind when his Dispensations are changed, for he decreed the Change of them from all Eternity.*

Reason 2. It stands upon an Unchangeable Foundation, to wit, that Rock of Ages, *Jesus Christ, the same Yesterday, to Day, and for Ever,* Heb. 13. 8. As the first Adam was the Foundation stone in the Decree of Creation; so the Second Adam was the Foundation stone in the Decree of Election: God hath blessed us in him,
Eph.

Eph. 1. 3. [and we shall be blessed] he hath chosen us in him, *v. 4.* pardon'd us in him, *v. 7.* seal'd us in him, *v. 13.* built us in up him, *Col. 2. 7.* and compleated us in him, *v. 10.* according to his Purpose and Grace which was given us IN Christ Jesus before the World began; *2 Tim. 1. 9.* All those Acts of Grace are said to be [IN] Christ, and Christ himself was under Divine Ordination, *1 Pet. 7. 20.* and is called the Elect Stone, *1 Pet. 2. 4.* Christ is the first Person Elected, (*Isa. 42. 1.* & *Mat. 12. 18.* Behold my Servant whom I have chosen) as Adam was the first Person created, Christ was chosen as the Head, and we as his Members; therefore are we said to be given to Christ: *John 17. 2.* Now so long as this Foundation standeth sure, so long doth the Superstructure remain unchangeable; the Temple stood firmly upon those Two Pillars [*Faith* and *Boaz*, i. e. *Stability* and *Strength*] so the Decree of Election standeth sure upon Christ the Foundation, and none can pluck an Elect Soul from off this Foundation; None can pluck any of [*His*] out of his Hands, *John 10. 28.* Christ will lose none that are given to him, *John 6. 39.*

Reason 3. 'Tis Unchangeable, because it is a Decree written in Heaven; and so above the Reach of either Angry Men, or Enraged Devils to cancel: God knoweth who are his, *2 Tim. 2. 19.* the Assembly of the First-born written in Heaven, *Heb. 12. 23.* Thence is it called the Lamb's Book of Life, which contains a Catalogue of the Elect, determined by the Unalterable Counsel of God, which Number hath a fulfilling Time,

Time, Rev. 6. 11. and can neither be increased nor diminished. This is to be rejoiced in above Dominion over Devils, Luke 10. 20. which (if our Names may be written in Heaven to Day, and blotted out to Morrow) would be no such Ground of Joy: If the Decrees of the *Medes* and *Persians* (which were but Writings on Earth) were unalterable, Dan. 6. 8. how much more the Decrees of the great God written in Heaven must be Unchangeable? Must *Pilate* say, *Quod scripsi, scripsi*; that is, my Writing shall not be altered; and shall not God say so much more? *I know* (saith Solomon) *that what God doth, it shall be for ever*; Eccles. 3. 14. Nothing can be put to it, nor any thing taken from it, his Counsel shall stand, Prov. 19. 21. and the Sun may sooner be stop'd in his Course, than God hindered of his Work or in his Will: Nature, Angels, Devils, Men, may all be resisted, and so miss of their Design; not so God, for who hath resisted his Will? All those Charlots of Humane Occurrences and Dispensations, come forth from between those Mountains of Brass, the Unalterable Decrees of God, Zech. 6. 1. And should it be granted; that one Soul may be blotted out of this Book of Life (this Writing in Heaven) then is it possible that all may be so, and by consequence it may be supposed, that that Book may become Empty and Useless as waste Paper, and that Christ may be an Head without a Body.

Reason 4. 'Tis Unchangeable, for the Decree concerning the End includes the Means to that End, and binds them all together with an Irrefragable

fragable Chain which can never be broken, *Rom. 8. 30. Therefore the Purpose of God concerning Election must stand, Rom. 9. 11.* God doth not decree the End without the Means, nor the Means without the End; but both together. As a Purpose for Building includes the Hewing of Stone, and Squaring of Timber, and all other Materials for Building-work: And as a Decree for War implies Arms, Horses, Ammunition, and all War-like Provisions: So here, all that are Elected to Salvation, are Elected to Sanctification too; God ordains to the Means, as well as to the End. *Acts 13. 48. As many as were ordained unto Life believed:* God hath before ordained that we should walk in Good Works, *Eph. 2. 10.* We are Elected unto Obedience, through the Sanctification of the Spirit; *1 Pet. 1. 2, 4.* and unto Faith, *Tit. 1. 1.* and God hath appointed Theological Vertue to be the Way to Glory, *2 Pet. 1. 3.* therefore God hath promised to sanctifie whom he hath purposed to save: We teach with *Augustine*, that Election is *Præparatio et Gratiæ et Gloriæ*, 'tis an Ordaining to Grace as well as to Glory; and if Grace and Glory meet not both together [*aut vinceretur aut falleretur Deus*] either God must be conquered or deceived: In Predestination therefore, the Means of Salvation are no less absolutely decreed then Salvation it self: We may not conceive, that God's Decree runs after this Form, *I will predestinate Peter to Salvation, if it should happen so, that he doth believe and persevere:* But rather thus, *I do predestinate Peter to Salvation, which that he may infallibly obtain, I will give him both Faith and Perseverance;*

other:

otherwise God's Decree would not be *ἀμεταμέλητος*, and the Foundation would not stand sure, 2 Tim. 2. 19. yea, and God's Gifts would not be *ἀμεταμέλητα*, without Repentance, Rom. 11. 29. and Men would not be beloved according to the Election, v. 28. if God did not absolutely purpose to give those Means that are conditional in the Execution of the Decree (to wit, Faith and Perseverance) to his Elected Ones, and if he should not bestow on them a Power and a Will to perform those Conditions, hereupon the Covenant of Grace runs in this Tenure, *I will be a God to you, and ye shall be a People unto me*; that is, I will make you so.

2. A Name writ in Heaven *Consecrariis*. (where no Thief, no Rust, no Moth comes to destroy it.) is better than to be enrolled in Metropolitan Corporations, or at Princely Courts, 'tis a Name better than of Sons and Daughters, a free Denizon of Heaven.

3. Though we be changeable Creatures, yet unchangeable Love is towards us, that keeps faster hold of us than we of it.

3. 'Tis Infinite Condescension that the Great God should hold a poor Lump of Clay so fast in his Hands, John 10. 28, 29. as to secure our Interest to all Eternity, 1 Pet. 1. 4, 5.

CHAP.

CHAP. V.

Of the Third Property of the Decree, to wit, It is Absolute.

THE *Third Property* of the Divine Decree is, It is Absolute in respect of the Efficient Impulsive Cause, which cannot be any Thing *Extra Deum*; these *Reasons* evince.

Reason 1. If the Divine Decree be Eternal, it must be Absolute, for nothing can be assigned before Eternal, to go before it as the Efficient Cause of it. There can be no Cause of Predestination assigned *Quoad actum prædestinantis*, for there cannot be a Cause of the Will of God *Quoad actum volentis*, because it is *actus primus primus*, It is an Immanent Act of the Divine Will, and so not only the Cause, but also the first Cause of all Created Beings; and therefore cannot (in any good Sense) be said to depend upon fore-seen Transient Acts in the Creature, so by Consequence must be an Absolute Act, unless we will make *Volitiones Dei*, &c. the Volitions of God to come behind the Created and Temporary Volitions of Man; which is grossly absurd: And if those Contingent Acts (of the Creatures believing and perleivering) have a Futurition before God's Decree, it does not only deny God to be the first Cause of all Things, but it also quite disanuls the Eternity of God's Decree, which was proved to be Eternal in Chap. the 3d.

Reason

Reason 2. If God be God, if he be an Almighty, All-wise, All-free and an All-disposing God, then his Decree of Election must be Absolute; for a conditional Decree makes a conditional God, and plainly ungodd him, 'y ascribing such Imperfections to him as are unworthy of his Majesty, and below his Divine Being. As,

First, It opposes his Omnipotency: If some Conditions be Antecedaneous to the Will of God, then the same are Antecedent also to the Power of God. *It opposes 1st. his Omnipotency.*

This must be true, for his Power (as determined by his Will) is the Cause of all things; then it was not in God's Power to save more than are to be saved, or to damn fewer than are to be damned; if the Decree of God be predetermined by contingent Acts in Men. If the Actings of Divine Omnipotency depend upon the contingent Actings in the Creature, then God must say, I will elect all if they will believe; then must God think, they can believe without him, and so he is not Omnipotent. Is it not safer to say, that God will give us this Faith, that brings us from the Conditional to the Absolute Decree? Besides, the former *Hypothesis* puts a Lie upon Christ (who was Truth it self) both in saying, that he could of very Stones raise up Children unto *Abraham*, and that he could send for Legions of Angels to deliver him from his Enemies.

Secondly, It takes away the Glory of Divine Wisdom, in ordering all Occurrences of things, *2dly. It opposes his Wisdom.*

for

for if *Peter* must be willing to believe before God's Decree concerning *Peter*, then Divine Wisdom doth not (at all) determine about the Order of things, but Order is *absq; primò ordinatæ*, and that which happens to Day might have happened Yesterday : And the Master of the Assè might not have sent his Assè to Christ upon that same Day, when that Prophecy of Christ's riding on an Assè to *Jerusalem* (*Zech. 9. 9.*) was to be fulfilled : Yea, and Man might have fall'n before the Angels, and many such Occurrences might have happen'd otherwise in the World, whatever the Wisdom of God hath determin'd to the contrary.

Thirdly, It takes away the
 3dly. *It opposes his Freedom.* Glory of God's Absolute Liberty, of his Arbitrariness and Independency : For if *Peter's* Believing and *Judas's* not Believing, must be antecedent to the Decree of God concerning them, then God hath not an Absolute Dominion over his own Creatures ; but *Peter* and *Judas* make themselves the formal Object of Election and Non-Election, and the *Potter* hath not an Arbitrary Freedom, to make this Lump of Clay a Vessel of Honour, and that a Vessel of Dishonour according to his Pleasure ; but this Difference arises more from the Quality of the Clay, then from the Will of the Potter ; and God's Will (herein) must have Dependency on the Will of Man for its Determinations, which plainly overthrows the Independency of God.

Fourthly,

Fourthly, It takes away the Glory of his All-disposing Providence: If his Decree be not Absolute, how can God (otherwise) be said wholly to dispose of Lots, *Prov.* 16. 33. that are cast into the Lap? Shall we say, that the Lot of the Apostleship fell to *Mattias* by chance, and that it was not absolutely ordained and ordered by the Lord, *Acts* 1. 26. to whom the Apostles prayed, *v.* 24. and not to Dame Fortune? Thus the Lord found out *Achan* to be *Israel's* Curse, and *Saul* to be *Israel's* King, by his whole Disposing of Lots in the Lap: Thus God is said to deliver the Man into the Hands of the Hewer of Wood, to be slain by the Head flying from the Helve upon his Head, *Deut.* 19. 5. with *Exod.* 21. 13. *Homo proponit & Deus disponit*, Man purposeth but God disposeth; because God by an Absolute Decree hath fore-ordained all things that do come to pass: They do not fall out casually, and beyond God's Intention; thus it is said, *It behooved Christ to suffer*, *Luke* 24. 44, 46. and to those things we are appointed, *1 Thes.* 3. 3. and Goddess Fortune cannot make void the Counsel of God, *Isa.* 14. 27. & 46. 10, 11.

4ly. It opposes his Providence.

Reason 3. If the Will of the Potter be an Absolute Will over his Pots, then much more, is the Will of God an Absolute Will over Mankind. It is God's own Comparison, *Rom.* 9. 20. God doth not compare himself in his Divine Decree to a Goldsmith. For, 1. A Goldsmith hath costly Materials, such as Silver and Gold, which lays some Obligations upon him to make

make Honourable Vessels. 2. The Goldsmith makes curious Vessels oft-times for the Pride and Luxury of Men, yea, sometimes such as are redundant and superfluous; and Mens adoring the Gods of Silver and of Gold in those Honour'd Vessels, doth truly change them into Vessels of Dishonour; but God is compared (by himself) to a Potter, for, 1. The Materials of a Potter are Vile and Sordid, to wit, *Clay*. So more answering fallen Mankind, out of which God maketh his choice: We are not only *Clay*, *Jeb 4. 19.* but sinful *Clay*, thro' the Fall. 2. The very Vessels of Dishonour which the Potter makes, are for the Necessities and Conveniencies of the Household, *1 Tim. 2. 20.* the great Householder must have Vessels of all sorts, some for Inferiour Uses, as well as others for Honourable Service. 3. The Potter doth not make this Difference among his Pots, from any foreseen inherent Goodness in his *Clay* (for the whole Lump before him is of an Equal Temper and Quality) but from the pleasure of his own Will: Thus the Potter's Power over his Materials is clearer from Exception than that of the Goldsmith, so more illustrates the Absoluteness of God's Will in the choice both of Vessels of Honour and Vessels of Dishonour.

Yet is not the Argument *a. pari* but a *Minori*: For, 1st, The *Minori*, *Why*. Distance 'twixt the Clay and the Potter, is but a finite Distance, the Distance 'twixt one Creature and another, animate and inanimate; but the Distance 'twixt God and Mankind, is Infinite, not only the Natural

tural Distance 'twixt God and us as we are Creatures, but also the Moral Distance 'twixt God and Us as we are Sinners. *2dly.* The Potter must have his Clay made to his Hand, though he temper it for his Work, when he hath found it out; but the great God creates his own Clay. He created the Earth out of which Man was formed, *Gen. 1. 1. & 2. 7.* It follows then, that God hath not only as much more Power over Mankind as the Potter hath over his Pots (which he maketh Base or Noble according to his Will) but much more for those two Reasons aforesaid; if the Potter by an Absolute Will dispose of his Pots, *ὅθεν μὲν ἄλλοι*, much more God.

1. If this Absolute Will of *Consequenter* God be the Universal Cause of all things, then no Event can fall beyond or besides God's Will, and Fortune (in the Sense of the *Gentiles*) is but the Devil's Blasphemous Split upon Divine Providence.

2. God's absolute Will cannot be resisted, *Rom. 9. 19.* as he hath willed so it shall come to pass, *Isa. 14. 24. Psal. 115. 3. Job 42. 2.* there is no hindering of the Execution of his Will.

3. Then learn we Submission to the Will of God declared, Proud (yea Brittle) Clay will be knocking their sides against the Absolute Will of God till they break in pieces; so did *Adonijah*, *1 Kings 1. 5. with 1 Chron. 22. 9.* when *Solomon* must rule.

CHAP.

CHAP. VI.

Of the Fourth Property of the Divine Decree, it is Free.

THE *Fourth Property* of the Divine Decree is the Freeness of it; as it is not Conditional but Absolute; so 'tis not Necessary but Free, as flowing only from the Pleasure of God's Will. God is a Free Agent, and cannot fall under any Obligation, so as to Necessitate him in any of his Emanations to the Creature, but as he is graciously pleased out of his own Free Love to oblige himself.

Reason 1. The *First Argument* to prove the Freeness of the Divine Decree is, Such a Decree as passeth without any Obligation to Necessitate the passing of it, must needs have the Property of Freeness; but thus it was with the Divine Decree: Therefore, &c. If there be any Obligation, it must be either in respect of Objects, or of Acts, or of Motives; but God was not obliged in any of those Respects. Therefore, &c.

Respect 1. Not in respect of Objects; for God was under no Necessity of having either any Elect or any Reprobate, and was Happy in himself from all Eternity, and would have been so for ever without either of them; *Illud est perfectum cui nihil potest addi*; and to affirm, that God

God stood in need of any such Objects, is to deny the Perfection of God: God was infinitely happy in himself, and needed not to have looked out of himself for any additional Happiness, and therefore it is call'd, an Humbling of himself to look down on Things in Heaven, much more on Things on Earth; *Psalm 113. 5.* It must needs therefore be Granted that he needed them not, but would have been God blessed for Ever without them.

Respect 2. Nor in respect of Acts as they are Necessary by a Moral Obligation; God was under no Moral Obligation to Man, he had done Man no wrong if he had never willed Man to be, much less to be Holy and Happy: God was not bound to any of his Actions concerning Man, either Election, Vocation, Justification, &c. for God cannot be a Debtor to Man any other way, than as he makes himself a Debtor of his own good Pleasure: As in his Promises, his Love mov'd him to make them, and his Truth binds him to perform them; otherwise those Actions would be Actions of Debt and not Acts of Grace, contrary to the Tenure of many Scriptures, that makes the whole Work of Man's Salvation to flow wholly from the Free-grace of God.

Respect 3. Nor in respect of Motives: Neither, *First*, In the Creatures. Nor, *Secondly*, In Christ.

First, Not in the Creature it self, for the Being of the Creature (much more the Faith and Good Works of the Creature) was the Effect of the Decree of God, so could not be the Motive thereof. God could not foresee any Faith or Works antecedently to his own

C

Pur-

Purpose and Decree, but in his Purpose and Decree of giving them both; in
 * Arminius *Massa corrupta* (which the * Ar-
in the 1st. of his minians assent to) nothing that is
four Divine De- good can be foreseen, but what
crees. is caused by that Grace which
 was eternally prepared for them

In the Decree of Predestination, and actually ap-
 plied in the Effectual Vocation: So that Faith
 as foreseen is but a *May-be*, and the Decree or
 Will of God causeth it to become a *Shall-be*;
 and therefore it cannot (in any good Sense)
 be the Moving Cause of the Decree, for then
 must it be the Cause of its own Cause: But of
 this Point much more, when I come to con-
 sider the Conditional Decree.

Secondly, Nor is Christ him-
 self the moving Cause of the
 2. *Not in* Divine Decree; for Christ is the
Christ. Effect of God's Eternal Love, not
 the Cause of it, *John 3. 16, God so loved the*
World that he gave his Son; There is a *Sic* with-
 out a *Sicut*, and God's Love gives Christ; Christ
 is not the Cause of this Eternal Love, tho' he
 be the Cause of our Salvation (which is the
 Application of the Divine Decree) but not of
 the Decree of Love it self. Therefore we are
 said to be Elected in Christ, but never for Christ;
 for Christ is an Elect One himself, as is shewen
 before; God willeth to save us for Christ, but
 not for Christ willeth he us to be saved; ac-
 cording to that Thesis in the Schools, *Deus vult*
hoc esse propter hoc, non propter hoc vult hoc. Christ
 (indeed) was the first chosen, for the Head
 come

comes first out of the Womb of Predestinating Love, and then the Members; yet, though he be first chosen to that Glory which became him as an Head, he is not the Cause why we are (also) chosen: Even as the first *Adam* is not the Cause why God did love me, so that I should be a Man and have this Natural Being; though in and through him I come to have this Being: So Christ is not the Cause why God did love me, so that I should be a Christian and have a Super-natural Being, a Life above Nature, even the Life of Grace, though I attain to it and receive it through him, in him, and for his sake. The Love of God as immediately cometh from himself to me as to Christ, he was fore-ordained to be our Head, 1 *Pet.* 1. 20. as we to be his Members; *Thus we are Christs and Christ is Gods*, 1 *Cor.* 3. 22, 23. as the Effect of his Love to his Elect from all Eternity.

Reason 2. The Second Argument to prove the Freeness of the Divine Decree is, that which the Word of God affirms to be a Free Act, an Act of Grace and not of Debt, an Act of Love and Special Favour founded upon the meer good Pleasure of God; must be accordingly believed to be so by us, but the Word of God doth all this *Ergo*, *Mat.* 11. 26. *Even so, O Father, it pleased thee*, *Luke* 12. 32. *It pleaseth your Father to give you the Kingdom.* 2 *Tim.* 1. 9. It was a Gracious Purpose in God from all Eternity. *Eph.* 1. 5, 9, 11. *Paul's* repeated *Euphonia* is, the Pleasure of his own Will, the Pleasure of his own Will, the Counsel of his own Will, but more fully in that *Rom.* 9. 13, 15. exemplifying

emplifying this Truth in *Jacob* and *Esau*: Both the Prophet and the Apostle makes this Instance the fullest Exemplification of Free Election, *Mal.* 1. 3. *Rom.* 9. 11. They do not bring in for an Instance, that of *Cain* and *Abel* in the beginning of the Old World; or that of *Shem* and *Ham* in the beginning of the New World; but this of *Jacob* and *Esau*. For, (1.) These two were *Fratrii Utero* (yet not *Animo*) at one and the same time, they laid together in the same Womb, and were born at the same time (for *Jacob* took hold of *Esau's* Heel) so the contrary Disposall of these two doth more illustrate the free Predestination of God, than of any other two whatsoever. (2.) In *Jacob* there began to be a distinguished People from all the World, even a Church unto God; as of *Esau* sprang also a persecuting Seed, yet before they had done either Good or Evil, *Jacob* was loved and *Esau* hated: God had no regard to Faith in the one, or Infidelity in the other, whereby they might be differenced the One from the Other; they were at that time (when God's Oracle pass'd upon them) already conceiv'd in Sin in their Mother's Womb, and if there were any Preheminence, *Esau* had it, as being the First-born. What then did cast the Ballance? Nothing else, but the good Pleasure of God: Thus the Apostle determines it (according to that Wisdom given to him, *2 Pet.* 3. 15.) *God will have Mercy on whom he will have Mercy, and whom he will he hardeneth*: Indeed Carnal Reason says, It was because God foresaw what they both would be. But if that had been the Cause, the Apostle (Divinely Inspired) would have answered

swered this Objection, v. 16. (*Is there then unrighteousness with God?*) according to that Hypothesis, which would not have been *δυσνόητος* (as 2 Pet. 3. 16.) but easie to be understood, and would not have resolved all (as he doth) into the Unsearchable Will of God: And as *Jacob's* Person was thus loved freely, so was his Posterity, not because they were *ex meliori luto*; but God loved them because he loved them; Deut. 7. 7, 8. It was choosing Love that he bare to them, and that is the best of the Kind; that is the Favour which God bears to his People: As a Man loves his Goods and his Servants with a common Love, but his Wife and Children with a Special Love; and though *Malachy* instances only the Desolation of *Esau's* Country as the Evidences of God's Hatred to *Esau*; yet the Apostle saw more in it than the spoiling of his Earthly Inheritance, for in that very Desolation (as an Outward Pledge) he reads God's Eternal Hatred towards him in the Decree of Reprobation.

Reason 3. The *Third Argument* to prove the Freedom of the Divine Decree is, If God in all Ages hath given us Examples of his free Receiving or Rejecting some out of Mankind, then the Divine Decree must needs be free, but the Antecedent is true, Ergo, the Consequent. This Assumption is plain in Scripture History, for of *Adam's* three Sons, *Cain*, *Abel*, *Seth*; the [Eldest] was rejected: Of *Noah's* three, *Japhet*, *Shem* and *Ham*; the [Youngest] was rejected: It appears that *Ham* was the Youngest, Gen. 9. 24

and *Japhet* the Eldest, *Gen.* 10. 21. but of *Terah's* three Sons, *Abraham*, *Nahor* and *Haran*, the [Middlemost] was rejected; for *Nahor* was an Idolater, and *Laban* swore by his Idol, *Gen.* 31. 53. Not by the God of *Abraham*, and the God of *Isaac*, but by the other Gods which *Nahor* served, *Josh.* 24. 2. Now why is this Picking and Choosing, this Receiving and Rejecting, Eldest at one time, Youngest at another time, the Middlemost at a Third Time; but to shew, that neither Birth, nor Age, nor any Thing (either foreseen or existing in the Creature) can make any Claim, but all lies in the Free Election of God. We cannot give a Reason, why *Pharaoh* and *Nebuchadnezzar* (both being engag'd in the same Cause of Warring against *Israel*, the Church of God) had differing Dispensations of Heaven upon them; forasmuch as the One was hardened, and the other was humbled under the Mighty Hand of God: Nor why *Pharaoh's* Baker was hang'd, and yet his Butler restored to his Office again; Why two Men shall be in one Bed, the One taken, and the Other left: Why two Women shall be grinding at one Mill, the One taken, and the Other left: Why *Aaron's* Rod (of all the Twelve) only blossomed. These and many more Instances, do sufficiently demonstrate the Reason of all those Differences, is not any thing that can be found in the Creature; but 'tis only the Free Election of God.

Reason 4. The Fourth Argument is, If the Fruits of the Divine Decree be freely given, then the Decree it self must be a Free Decree; but the
Ante-

Antecedent is true, *Ergo*, the Consequent, is true also: The Proposition is Evident, for if I give a Book or a Piece of Money freely, then I must needs purpose to give them freely. The Assumption is as clear, For, 1. Our Vocation is from Free-Love, Christ called the Sons, and leaves the Father with the Hired Servants, *Mar. 1. 20.* and *Called to him whom he would, Mar. 3. 13.* It is [given] to you to know the Mysteries of the Kingdom of Heaven, but it is not [given] to them, *Mat. 13. 11.* 1 *John 5. 20.* & *Mat. 11. 26.* 2. Our Justification is from free grace, *We are justified freely by his Grace. Rom. 3. 24.* (3.) So is our Sanctification, *Of his own Will begot he us, Jam. 1. 18.* This Sanctifying Spirit breathes where it listeth, and the Wind at Sea is as much at our Command as the fresh gales of this Renewing Spirit. (4.) Our Glorification. Eternal Life is the Gift of God, * he doth not sell it for * *Rom. 6. 23.* foreseen Faith or Works, but he freely gives it. Now if all those Fruits of Election be free, then Election it self to those Fruits, must needs be free also; If God call such as have no Money to buy withal, *Isa. 55. 1.* and bids them drink of the Water of Life freely, *Rev. 21. 6.* If Faith be the free Gift of God, *Eph. 2. 8.* and it is [given] to us not only to believe, but to suffer for his Name, *Phil. 1. 29.* then Predestination to Faith, must of Necessity be free also; for God worketh [all things] according to the Counsel of his own Will, *Eph. 1. 11.*

1. Admire Free grace in this
Confessionaries. Decree of Predestination, and
 say, How is it (Lord) that thou
 manifests thy Love to me and not to the World !
John 14. 22.

2. Thou makest not thy self to differ from
 others, but Free-grace does it for thee; thou art
 a Lump of Clay in the Hands of the Potter (no
 better than others) yea, pressed down to Hell
 by Adam's Fall ; that God should lift thee up to
 Heaven, be Thankful.

3. Rejoyce with all thy Might, as David did,
 for choosing him before Saul to an Earthly
 Kingdom, 2 Sam. 6. 14, 22. but thee to an Hea-
 venly Kingdom.

CHAP. VII.

*Of the Fifth Property of the Di-
 vine Decree, it is Discrimina-
 ting.*

THE *Fifth Property* of the Divine Decree, it
 is Discriminating and Particular, not Uni-
 versal or General.

Reason 1. The *First Argument* is, The Nota-
 tion of the Word (*Election*) confutes the Uni-
 versality of it: There can be no choice made,
 where all are taken and nothing is left ; that
 cannot in any good Sense be called Election,
 which

which is equally Extended unto all Individuals. He doth not elect, that doth not prefer some before others: God did not choose all the Thirey two Thousand *Israelites* (that were with *Gideon*) but only the Three Hundred that lapped, to save *Israel* by out of the Hands of *Midian*, Judg. 7. 3, 7. and God did not chuse all the Nations, but only *Israel* to be a special People to himself, above all People that were upon the Earth, Deut. 7. 6. It must therefore be Discriminating, and a making of some to differ from others, He cannot be said to choose, that takes all.

Reason 2. The Second Argument. The Scripture speaks expressly that only few are chosen, *Mat. 20. 16.* though many be called. It is only a little Flock, *Luke 12. 32.* and but one of a Tribe and two of a Family, *Fer. 3. 14.* Have not I (saith Christ) chosen you out of the World, *John 15. 19.* and the Lord calls *Paul* a chosen Vessel unto him, *Acts 9. 15.* & 22. 14. as a special (not common) Favour vouchsafed to him, and how ill it sounds in the Ears of a Gospel-spirit to say, that *Pharaoh* and *Judas* were Elected, as well as *Paul* and *Barnabas*; and that *Simon Magus* was elected as well as *Simon Peter*; all which a General Election (the *Arminian Hypothesis*) most Necessarily asserteth. How can those Reprobate Silver pieces be (in any good Sense) termed chosen Vessels (as *Paul* was) to know God's Will, and see the Just One.

Reason 3. The Third Argument. If Election be general under a Condition of believing, than

Pilate, Caiaphas and Judas were elected under that Condition, and so God is brought in to speak after this Manner; *I have appointed to save Pilate, Caiaphas and Judas, if they will believe in the Death of Christ; but if they shall believe, Christ shall not be crucified, for those are the very Men appointed by my determinate Counsel to put Christ to Death, Acts 3. 23. and 4. 28.* Before that was done (according to this Hypothesis) those Men might have believed, and so God's Decree about Christ's Death, should not have been absolute, but depending upon a Condition which those Men might have fulfilled, to wit, Believing in Christ's Death; which had they done, they had believed in something, that would not have been at all: Thus Carnal Reason bespatters Divine Wisdom.

Reason 4. The Fourth Argument. How can it be safely said, that God ever intended the Salvation of any others, but of those who are or shall be effectually saved? Otherwise God's Will would be frustrate, to wit, his Will of Intention, and the Will of Man would anticipate the Will of God; contrary to these Scriptures, *God doth in Heaven and on Earth whatsoever pleaseth him, Psal. 115. 3.* and *Job knew that God could do every thing that he willeth, Job 42. 2.* and no Man can resist the Will of God, *Rom. 9. 19.*

Reason 5. The Fifth Argument. The Apostle (that was singularly taught of God) sheweth, that there is this Difference betwixt Man and Man

Man founded in the Breast of God, that some are chosen to Life, and therefore shall most certainly obtain it; others are refused, and left in a perishing Condition, which they shall as certainly not escape, *Rom. 11. 7. The Election obtaineth it, but the rest are blinded*: The Difference is of God, according to the purpose of Election, not as of him that foresees Faith or Works, but as of him that gives both: Thus were *Jacob* and *Esau* discriminated the One from the Other, *Rom. 9. 11.*

1. It is Distinguishing Love *Consequenter*. that our Pottery hath made us Men and Women, not Toads or Loathsome Creatures: Much more Christians, and not left in that perishing State.

2. 'Tis the Will of God that some be Poor and others Rich, &c. So here, that some be Vessels of Honour and others of Dishonour.

3. Christ rais'd not all up that were Dead, but *Lazarus*, &c. nor all that were born blind, but him in *John 9.* Bless God, for raising thee up from Death, and healing thy Blindness, and not others.

CHAP. VIII.

Of the Sixth and Last Property of the Divine Decree, it is Extensive.

THE Sixth Property of the Divine Decree is Extensive, there is a general Decree that relates

relates to all Created Beings, both Animate and Inanimate, Coelestial and Terrestrial; this indeed, extends it self to every Individual in the whole Creation, for as it gave a Being to all Things, so it preserves them in that Being while they continue in the World. The Creator is not herein like the Carpenter, that builds an House and leaves the Preservation of it to the Care of others, but the Work of Providence (which extends it self from Angels down to Worms) succeeds the Work of Creation: But this special Decree of Predestination is not Extensive (as the General is) to all Individuals, but is discriminating and particular as before, and yet tho' it be not extended *Ad singula generum*, yet is it *Ad genera singulorum*: Though the Exception lay not in the Gospel (which is to be preached to every Creature) but in the Decree; yet is the Decree an Extensive Thing; as it extends it self,

First, To all Sorts and Ranks

1. *To all Ranks.* of Men, to Princes and Peasants, to High and Low, to Rich and Poor, to Bond and Free: It extends it self to Kings, 1 Tim. 2. 4. for among them God hath his chosen Vessels, his *Dauids* and his *Solomons*. Though the Scripture say, *Not many Noble and Mighty*, yet doth it not say, not any; for God hath had some great Ones to own his Ways in all Ages: It extends it self to Servants also, Tit. 2. 9, 11. for God bestows his Love on those in Rags, as well as on those in Robes; and the Poor do receive the Gospel, Mat. 11. 5. *God is no Respecter of Persons.*

Se-

Secondly, To all or both Sexes
is the Decree extended, to Male 2. To all Sexes.
and to Female, God hath his
Elect Ladies, 2 *John* 1. and both Male and Fe-
male are one in Jesus Christ, *Gal.* 3. 28. Elect-
ing Love hath appeared to both Sexes in the
Old Testament and in the New.

Thirdly, To all Ages: To
Young and to Old, to Children 3. To all Ages.
and to those of Riper Years:
Yea, to very Infants that lay in the Womb of
the Eternal Decree, before ever they come out
of their Mother's Womb: *Jeremy* was sancti-
fied and ordained before he came from the
Womb, *Jerem.* 1. 5. and *John Baptist* was filled
with the Holy Ghost even from the Womb,
Luke 1. 15. and 'tis probable, *David* did believe
that his Child belonged to the Election of Grace,
and that its Soul was bound up in the Bundle
of Life, when he comforted himself with this;
I must go to it, but he cannot come to me, 2 *Sam.*
12. 23. *David's* going to the Grave to it, could
yield him very little Comfort.

Fourthly, To all Nations: It
is not immured in any one Na- 4. To all Na-
tion but is extended to Jew and tions.
Gentile, to *Barbarian* and *Scy-
thian,* *Col.* 3. 11. some of every Nation under
Heaven, *Acts* 2. 5. This Predestinating Love ef-
fectually calls its Sons out of all Quarters, *Isa.*
43. 4, 5, 6. and threw down the Partition Wall
betwixt Jew and *Gentile,* saying, *I have other
Sheep that I must gather,* *John* 10. 16. Yea,
and while this Wall stood, this predestinating
Love

Love brought over it sundry Profelites to the Church, as *Jethro* (who was the first Profelite that was added to the Church in the Wilderness, as it became a Church) and many others.

Fifthly, To all Generations doth it extend it self: Predestinating Love is like a River that runs under Ground, and breaks out in

certain Places above the Earth: So fre^{sh} Veins of Election breaketh forth sometimes in One Generation, and sometimes in another. It is not bound up as to Time, neither before the Law, nor under the Law, nor after the Law; but in every Generation God hath his Church Visible on the Earth, and the Gates of Hell cannot prevail against it. As God is no Respector of Persons, so nor of Places, Nations, nor of Generations; but hath his Hidden Ones to the Worlds End.

Consequaries.

1. If predestinating Love extend it self to all Degrees, then they which are poor of Wealth may be Rich of Faith, and a Master's Servant may be the Lord's Freeman.

2. If to both Sexes, then the Weaker Vessel may be a chosen Vessel, and may be in Christ before the Stronger Vessel, as *Priscilla* was.

3. If to all Ages, then Believing Parents may have Faith for their dying Children, they may belong to the Election of Grace, and may be bound up in the Swadling Bands of the Covenant of Grace, so they are not as without Hope for them.

4. If

4. If to all Nations, then the Ends of the Earth may look towards Christ (the Serpent lift up on the Pole of the Gospel) and be saved, *Isa.* 45. 22.

5. If to all Generations, then predestinating Love is an Inexhaustible Fountain crying always, Is there yet any of the House of Mankind, that I may shew the Kindness of God unto, *2 Sam.* 9. 3. as *David's* Love did.

CHAP. IX.

In which are contained Arguments against the Conditional Decree.

THE First Objection against this Doctrine of the Divine Decree is, *That it is a Conditional One, upon the Foresight of Faith, Works, Perseverance, &c.*

Ans. To this I answer, that the Divine Decree of Predestination cannot be Conditional upon a Foresight of Faith, &c. for these following Reasons.

Argum. 1. That which the Scripture saith is the Cause and Ground of our Election, that, and that only, must be the Cause and Ground thereof; but the Scripture propounds the Good Pleasure of God, as the only Cause and Ground of our Election, not any Fore-sight of Faith, &c. therefore, &c. that the Scripture doth so, appears in *Eph.* 1. 5, 9, 11. *Mat.* 11. 26. *Rom.* 9. 11, 15. &c. 11. 5. 'tis an Election of Grace, *Exod.* 33. 16, 17. *2 Tim.*

2 Tim. 1. 9. all those Places quoted do shew us, that this Divine Decree floweth only from the Absolute Will and good Pleasure of God.

Argument 2. That which makes Election an Action of Debt, ought not to be received, but this Doctrine of the Conditional Decree doth so; *Ergo*, &c. the Proposition is proved thus, an Action of Grace and an Action of Debt are contradictory Terms, if Election be an Act of Grace (as those Scriptures forecited evidence, and as the whole Work of Man's Salvation [*capite ad calcem*] hath been prov'd to be wholly and solely from Free-grace. Chap. 6. *Argum. 2.*) then 'tis abominable, and to be rejected to make it an Act of Debt. The Assumption is prov'd thus, If the Decree be Conditional upon Foreseen Faith and Perseverance, then is it an Act of Debt and not of Grace, an Act of Justice and not of Mercy, *Ex debito et necessitate, non ex Dei beneplacito*, a Decree of giving Glory to Believers persevering as their Reward, must be nothing else but Remunerative Justice.

Argument 3. That which makes God go out of himself in his Immanent and Eternal Actings, ought not to be received; but the Doctrine of the Conditional Decree doth so, *Ergo*; the Assumption is proved: For it makes God look upon this or that in the Creature, upon which the Will of God is determined, this makes Man to be Author of his own Salvation, and not God; and to assign a Cause of God's Will [*extra Deum*] is not only *Αθεολογία*, but blasphemously ungodd the great God, and makes (as it were) a Mortal Man of an Immortal God.

God. For this Doctrine of the Conditional Decree sets God upon his Watch-Tower of Fore-knowledge to espy what Men will do, whether they will Believe or no, Obey or no, Persevere or no, and according to his Observation of their Actings, so he determines his Will concerning them, thus the Perfection both of the Divine Knowledge and Divine Will, is with one Breath denied, and such Notions are fitter for the doting *Anthropomorphites* than for well Instructed Divines, for *Idea Dei non advenit ei aliunde.*

Argument 4. No Temporal Thing can be the Efficient Cause of our Eternal Election, which hath its Existency from all Eternity; but Faith, Obedience, &c. are Temporal Things as they are wrought in us in their appointed Time: Ergo, What is this, but to prefer Time before Eternity, and to set up a *Post-destination* instead of *Predestination*? Yea, 'tis a plain Denying the Eternity of the Decree, for if the Volitions of God be placed behind the Created and Temporary Volitions of Man, those Volitions of God cannot be Eternal, the contrary whereunto was proved before.

Argument 5. That which is the Fruit and Effect of the Divine Decree, cannot be the Efficient Cause thereof *, but Faith, Perseverance, &c. be the Fruits and Effects of the Decree, Ergo. That the Assumption is true, appears from many Scriptures, *Joh. 37.* Such as are given to Christ by this Decree, do come

* We may not make that an Antecedent to Election which is but the Consequent of it.

to Christ, and *John* 10. 26. Others that do not believe, the Cause is, because they are not of his Sheep, *Acts* 13. 48. *As many as were ordained unto Life believed*: We may not (according to the Arminian Notion) read it, *As many as believed were ordained unto Life*; for this would be a plain *Hystero-logia*, a setting the Cart before the Horse, as if the Means were ordained before the End. We are predestinated that we should be Holy, not because we are holy, *Eph.* 1. 4. we are fore-ordained to walk in good Works, not because we do so, *Eph.* 2. 10. We are predestinated to be conformed to the Image of Christ, not because we are so, *Rom.* 8. 29. It is the Election that obtains Faith, and not Faith that obtains the Election, *Rom.* 11. 7. and in *2 Tim.* 1. 9. the Apostle excludes all Works (both foreseen and existing) shewing that God's gracious Purpose is the Original of all: And Paul himself was chosen, that he might know the Will of God, not that he was foreseen to do so, *Acts* 22. 14. and he tells the *Thessalonians*, That God had chosen them to Salvation through Sanctification of the Spirit, and Belief of the Truth, *2 Thes.* 2. 13. so that we are elected to Faith, not for it, or from it. Paul obtained Mercy to be Faithful, *1 Cor.* 7. 25. not because he was so; and Christ chooses us to bring forth Fruit, *Joh.* 15. 16.

Argument 6. That which sets up an Inferiour Cause before a Superiour, ought not to be admitted; but the Conditional Decree doth so, *Ergo.* 'Tis plain that God is *Causa Causarum* (acknowledg'd by Heathens) the Cause, and the first Cause of all Things, and there can be
 thing

no Being but from him, as there can be nothing before him; *Rom. 11. 36. Aſs 17. 28. Rev. 4. 11.* God is the Chief Efficient Cause, and the Ultimate End of all Beings; but if any Being have an Antecedency to the Determinations of God's Will, this plainly takes away the Dignity of the Supreme Cause, and makes an Act of Man to be the Superiour Cause of an Act of God, yea, and of such an Act as is Immanent and Eternal: It must needs therefore be a gross Mistake, to suppose a Cause of the Will of God either before it, besides it, or without it; and to place a [*Maybe*] (as Faith and every Created Being only is, *Ab Aeterno*) which becomes a [*Shall be*] merely because God hath decreed it to be so, before the Decree it-self. Faith is a Subaltern Cause of Salvation, not a Meritorious Cause (as Sin is of Damnation) but a dispositive Cause, as it makes us meet Partakers of the Inheritance of the Saints in Light, but cannot be the Supreme Cause of Election.

Argument 7. That which taketh away the Certainty and Unchangeableness of the Divine Decree, ought not to be received; but the Conditional Decree doth so: *Ergo*, &c. the Assumption is proved, if any thing in Man move God to choose Man, then the Purpose of God cannot remain firm by him which calleth (as in *Rom. 9. 11.*) but depends on some contingent Act in Man, be it Faith, Works, or Perseverance; and if it depend on our persevering in Faith, it cannot be firm, as depending on such a Condition which to our last Breath (according to the *Arminian* Doctrine of falling away) is uncertain.

certain. What is this, but to make the Divine Decree more changeable than a Decree in *Chancery*, that is, for the Plaintiff to day, and against him to Morrow? For the *Arminian Hypothesis* states the Decree of God after this changeable Dress, viz. I will save all if they will obey me, but I see they will sin, I must permit them, but I will condemn them all, yet this Decree shall not be peremptory, I will send Christ to redeem all; to save all again if they will believe, but I see they will not; I will decree to save such as I see will believe, and persevere in Believing. Thus never any changeable Picture made such changeable Representations as this Conditional Decree doth of this Unchangeable Decree of God. This hath been proved before by many Irrefragable Arguments in *Chap. 4.*

Argument 8. That which maketh us to choose God before God chooses us, ought not to be received; but this Conditional Decree upon Faith foreseen doth so: *Ergo*, &c. The Assumption is plain according to the *Arminian Doctrine*, for if God do not choose us before he foresee Faith in us, in that Grace of Faith we make our Choice of God in Christ and cleave to him: Yet they say further, we must be foreseen not only to believe but also to persevere in believing, that is not only to chuse God for our God, but also to continue in that Choice to the last Moment, before we can be fit Objects of God's Choice or Election. Then must it necessarily follow that we choose God before he chooses us, and we love him before he loves us; contrary to these Scriptures *John 15. 16. & 1 John 4. 19.*

Argu-

Argument 9. That which taketh away the mysteriousness of the Divine Decree, ought to be rejected; but this Doctrine of Faith foreseen doth so: *Ergo.* It is dangerous Presumption for Men to take upon them (*quasi xepoty avirtois*) with Unwashed Hands, to unriddle the [*Arcana Imperij*] or Deep Mysteries of God with their Carnal Reason, where the great Apostle stands at the Gaze, crying Ωαδθος & ως ωνεξερεδνσα & τις ιγνω. Oh! the Depth! How Unsearchable? and Who knoweth the Mind of the Lord? When Paul objects, is there Unrighteousness in God? Rom. 9. 14. Had he been of the Arminian Perswasion, he would have answered, Those are Elected that are foreseen to believe and persevere: This answer would not have been [*συγγνωστον*] or hard to be understood, 2 Pet. 3. 16. Neither would it carry in it the least Shew of Unrighteousness, but Paul was a Fool, and these Men are wiser than the Holy Ghost, that tells us, our Election procedeth from the Will of the Elector, not from any thing in the Elected; the Sovereign Will of God is the Supream Rule of all righteousness, He will have Mercy on whom he will have Mercy, and whom he will he hardeneth; Had foreseen Faith and Perseverance been the Antecedaneous Causes and Conditions of Election, there had been no Mystery in it.

Argument 10. That Election which is shadowed out to us, in God's Love to Jacob (both person and Nation) is the Election according to Truth, but that Election was not upon foreseen Faith or Works: *Ergo.* (1.) Jacob the person, Rom. 9. 12, 13. was under Electing Love, all

all foresight of Faith and Works being excluded to love *Jacob*, is to will unto him the greatest Good, even Eternal Salvation and all things that do accompany it; this was before there was any difference between him and *Eſau*, for they were both alike in the Womb (*ut ſuprà*) conceived in ſin, had it been upon a foresight of their Works, that they had God's Electing Love and Rejecting Hatred; then were they (themselves) Carvers out of their own Eternal Conditions which depended on their Willing and Running; and (by this *Hypotheſis*) not upon the primitive Good Pleasure of God, upon which our willing, running and obtaining hangs as the Apoſtle aſſerteth. (2.) *Jacob* the Nation: Our Election is Typified by Gods Election of *Israel* which plainly appears to be no Election upon foresight of any worthineſs in *Israel* but (all ſuch being excluded) the Reason is rendred *I loved thee, becauſe I loved thee*; which is not the Reason of a weak Woman, but of a ſtrong God's Affection. *Deut. 7. 7, 8. Not for thy Righteouſneſs, Deut. 9. 5.*

Argument II. That which ſets up the rotten Dagon of Man's Free-will, before or above the Ark of God's ſpecial predeſtinating Grace, ought to be rejected; but this Conditional Decree doth ſo. Ergo. That it does ſo, appears, in aſmuch as the Doctrine of the Conditional Decree is grounded upon a Fore-ſight of our Wills, receiving or rejecting of Grace propoſed, and ſo Man's Will is made the *Primum Mobile*, and advanced above God's Will, and the Act of Predeſtination is put in the Poſſeſſion of *Predeſtinati*, not *Predeſtinantiſ*: Hereby The

the power of Ordering Man's Salvation is (as it were) wrested out of God's Hands, and put into the Hands of our Free-will; then Salvation is the Work of the Saved, not of the Saver; and to will and to do, is not of God's good Pleasure, *Phil. 2. 13.* Thus Men wickedly think that God is such a One as themselves (*Psal. 50. 21.*) floating and fluctuating in his Counsels, and hanging in pendulous Suspences, yea, taking up (*pro re nata*) new Consultations as depending on the Will of Men, and the Contingent Acts flowing from thence.

Argument 12. That which inferreth a Succession of Acts in God may not be admitted, but Election upon Foresight doth so; *Ergo.* This is apparent in the Proposition, for God is one Act, and in him there can be no Succession, for then he would not be [*I am*] *Deus est Natura simplex, nihil omnino admittionis aut Successionis habens, sed ex omni parte movens.* Origen. The Assumption is plain, for a Foresight of Faith doth necessarily presuppose a foregoing Decree concerning the Being of that Faith foreseen. For, 1. God must decree Faith to be. 2. He foresees that Faith. 3. Then decrees to save upon that Fore-sight. So that this Foresight comes necessarily betwixt two decrees, the *First* before it, and the *Second* after it.

Argument 13. That Doctrine of Election, which stateth God as a Potter, framing his Clay according to his meer pleasure, ought to be admitted and the contrary to it rejected; but the Conditional Decree doth not so, *sed e contra*; *Ergo.* The Potter doth set apart several Lumps of Clay
for

for several Uses out of his mere Will, he doth not say, if all his Clay-lumps be fit to receive Noble Forms, he will fashion them accordingly, and if not he will turn them otherwise, for then the difference would proceed from the Quality of the Clay, not from the Will of the Potter.

Argument 14. I might add many more, as Foreseen Faith can have no place in dying Infants, yet of such is the Kingdom of God, and the Names of some are writ in the Book of Life, *Rev.* 10. 12. and if glorified, they must be predestinated; for *Rom.* 8. 30. is reciprocal and of Equal Extent. Believers cannot be the Object of Election, for there be many Believers that are not elected (as those with Faith temporary) and many elected that are not Believers, as Infants.

Argument 15. Christ foresaw the Men of Tyre and Sidon would have repented, &c. *Mat.* 11. 21. yet no decree depended on it.

Argument 16. A Conditional Decree makes a Conditional God, seeing the Decree is God himself decreeing.

Argument 17. Then Salvation of any is uncertain, for a Conditional Proposition affirms not any thing certainly.

CHAP

CHAP. X.

Objections against the Absolute Decree.

THE *Objections* (which the *Arminians* raise against this Doctrine) follow to be answered: They deal with this Doctrine, as the *Heathen Emperors* did with the *Primitive Christians* in the *Ten first Persecutions*; who wrapp'd them up in the *Skins of Beasts*, and then expos'd them to be torn in pieces by their fierce *Band-Dogs*. So do the *Arminians* with this great Truth, first dress it up in an ugly Shape with their own false Glosses upon it; and then lets fly at it one *Cynical Sarcasm* after another, saying, This is to accuse God, not only of *Injustice*, but also of *Cruelty*, and of *Dissembling Hypocrisie*.

Objection 1. *Of Injustice, in giving to Equal Persons Unequal Things; and if so, there is Respect of Persons with God.*

Answer 1. This is Objected against *Paul's Doctrine*, *Rom. 9. 14.* and seeing the *Apostle* brings it in as the *Cavil of Carnal Reason* against *God's Decree*, in that we have sufficient Ground to reject it. God must not lose the Honour of his Righteousness, because the Reason of it appears not to our shallow Understandings: We may not reprehend what we cannot comprehend, his Justice must not be measur'd by the Standard of

D

our

our Reason; what is this but a speaking wickedly for God, *Job* 13. 7. and a plain robbing him of all Righteousness that is not Consonant to our Model: We must not devise a Righteousness for God (that is the Work of his own Will, which is never sever'd from his Wisdom) much less draw it down to the Determinations of God's greatest Enemy, to wit, *Carnal Reason*.

2. God is Righteousness it self, and Darkness may sooner come from the Sun (which is the Fountain of Light) then any Unrighteousness from God, who is the Abstract of Righteousness; as he is the *Summum Bonum*, so he is the *Primum Justum*; *Primum in aliquo Genere est Regula Posteriorum*. God's Will is not only *Recta* but *Regula*, yea, *Regula regulans*, the Rule ruling, not *Regula regulata*, as if regulated by Man's Depraved Reason: So that God's Ways are always equal, though Men think otherwise of them; *Ezek.* 18. 25. and though they be sometimes secret (as *Rom.* 11. 33.) yet are they always just: God is too kind to do us harm, and too just to do us wrong.

3. *Qui suo Jure utitur Nemini facit Injuriam*, the Law (indeed) of Reason: *Jacob* and *Esaue* were equal in the Womb, yet had an Unequal Disposing Decree concerning them; this was God's Right and Power to do: This the Apostle demonstrates, 1st. From *Moses* Testimony, *Exod.* 33. 16, 19. God will be gracious to whom he will, &c. it is his Right to do so. And 2^{dly}. From the Example of the Potter, who hath [ἐξουσίαν] Power over his Pots, yet less than God over his Creatures; *suprà*. Now that which the Pot can-

not do with the Potter, that Man may not do with his Maker ; but the Pot (suppose it could speak) could not blame the Potter of Injustice, in appointing Equal Lumps to Unequal Ends.
Ergo.

4. God's Decree is not an Act of Justice, but of Lordship and Sovereignty ; Justice always presupposes Debt, but God (who was perfect in himself from all Eternity) could not be a Debtor to Man, who was nor, and had his [*All*] from God. The Decree is not a Matter of Right and Wrong, but of free Favour ; Grace is God's own, he may do what he will with it, *Mt.* 20. 15. If he give it to some and not to others, 'tis no Wrong in him, that is not bound to give it to any.

5. God is not [*προσωπλήπτης*] a Respector of Persons, because he doth not choose Men for their Works sake ; but before *Jacob* and *Esau* had done either Good or Evil ; he finds all alike in *massâ corruptâ*, and nothing to cast the Ballance of his Choice but his own meer Pleasure ; not as partial Judges, that respect the Rich (for their Bribes) more than the Poor, when their Causes are Equal, or worse ; but God is a Free Agent, and under no Law in giving Grace.

Objection 2. Of Cruelty, as if God were worse to his Creatures than Tygers to their Young, than Rat-catchers, who stops up all Holes, then hunts them with their Dogs, to make them fly in their Faces : Or, Lastly, than *Tiberius*, who (because it was unlawful to strangle Virgins) caused

{ *Sarcasmus*
Diabolicus }

the Hangman first to deflower them, and then strangle them: Quod libet licet, had been a more Congruous Instance.

Ans. 1. This is a charging God foolishly, seeing no Act of God can be a Means to damn Men, but Acts of Men, to wit, the fulfilling their own Lusts; the Negative Will of God (and no more is the Decree of Non-Election) cannot be the Cause of Man's Destruction, but the positive Will of Man does it. *Reprobatio nil ponit in reprobato*: As Reprobation gives not such a Grace as infallibly to make them better, so it works nothing in them whereby to make them the worse.

2. 'Tis a meer Fallacy, a [*Non causa pro causa*] as if the Decree of Non-Election were the procuring Cause of Man's Damnation; which is an Antecedent only, but not the Cause; as Sin is the Consequent of Reprobation, but not the Effect of it, so Sin is the Cause of Damnation, and only the Consequent of Reprobation. David's Order to Solomon concerning Joab and Shimei, 1 Kings 2. 5. was not the Cause, why either the One or the other came to an Unhappy End, but it was Treason against Solomon in Joab, and running from Jerusalem in Shimei, procured their Ends, v. 28, 40, 42. Death precedes Resurrection, but procures it not.

3. 'Tis a false Hypothesis to suppose, that God in the Decree of Non Election doth by as Effectual Means intend to bring Men to Damnation, as in the Decree of Election to bring others to Salvation; for Salvation is a Favour undue to any Man, so God may absolutely give it or deny it to any; but Damnation is a Punishment, so hath
Relation

Relation to a Fault: Means to the former are *Bona gratuita*, but to the latter *Mala voluntaria*; it is God that fitteth *Peter* for Salvation, but *Judas* fitts himself for Damnation.

4. God doth not make the Creature to damn it, for if that were God's End, he gives it a Nature and Quality to fit it for that End; but that comes from the voluntary defection of Mens own Will, to fit themselves for Destruction, *Rom. 9. 22.* God endures it, but does not infuse it. *Judas* fitted himself for his own place, *Acts 1. 25.* and the Carnal *Jews* fill'd up the Measure of their Fathers, *Mat. 23. 32.* Vessels of Wrath fills their Measure of Sin, and then God fills them with such a Measure of Wrath: As Man is from God, he is capable of Salvation; so not made for Damnation.

5. Should God constrain the Creature to sin, and then damn him for it, he delighted in the Destruction of his Creature, contrary to *Ezek. 18. 23. & 33. 11.* but God did not thrust *Adam* (unwillingly) into his Sin, as he thrust him (after it) out of Paradise, but his Sin came freely from himself and God's Delight is not terminated in the destruction of his Creature, but in the Manifestation of his own Glory, *Hos. 14. 9.* Man's Punishment is from God, as a Judge; but Man's Destruction is from himself, as a Sinner.

6. God doth not reprobate Innocent Creatures: No Man is unworthy to be predestinated unto death; God might have reprobated all fallen Mankind, as he did all the fallen Angels, without Cruelty; for none deserved better at God's Hands; 'tis not Cruelty in the Potter to make

make Vessels of Dishonour, *Præstat esse matulam Principis, quam simplex lutum*: Thus this [*durus Sermo*] was urg'd to Christ.

Objection 3. It is Objected against the Absolute Decree, That it makes God guilty of Dissimulation, in calling such as are under the Negative part of it to repent, &c. which is, as if God should bid blind Men (whose Eyes he had closed) to judge of Colours: This cannot (say they) be done serio but simulatè.

Answer 1. The Non-Elect's not repenting is not only from want of Power, *Joh. 6. 44.* but also from want of Will; *Iohn 5. 40.* None are damned because they can do no better, but because they will do no better. If there were no Will, there would be no Hell; and

this will be the very Hell of Hells,

* *Felones de se.* that they have been Self-destroyers*. *Cesset voluntas propria, et non*

erit Infernus: That never dying Worm is nothing else but a continual Remorse and furious Reflection of the Soul upon its own (once) wilful Folly, as well as upon its (now) woful Misery; but more of this in its place.

2. *Paul* did not dissemble in bidding the *Philippians* work out their Salvation, yet tells them (withal) they could neither will nor do of themselves, *Phil. 2. 12, 13.* no more than he sets up a Tyrannical Power in God, when he tells us, that God does all Things out of mere Will and Pleasure, and so with him [*Quod libet licet.*]

3. Man had a Power in Adam, God gave Knowledge in his Understanding, Rectitude in his

his Will, Purity in his Affections, &c. those are lost by the Fall. God must not lose his Authority to command, because Man hath lost his Ability to obey: A Landlord may require his Rent, when his Tenant disables himself to pay it.

4. While God commands, he gives Power to obey: God's Commands are not like those in *Jam. 2. 16.* bids be warm'd, fed and cloath'd, but gives not wherewith; for here is something given as well as required: When God bids, he does not only *Verba dare, sed Rem*; as when Christ bid the Man stretch out the Hand that was withered, and *Lazarus* to come forth out of the Grave. The Call and Command of God, is the *Virtutis Vehiculum*, the Conduit Pipe of Strength and Ability; as when *Paul* was bid to receive his Sight, he was enabled the same Moment to look up, *Acts 22. 13.* and being commanded to wash away his Sins, had the Blood of Christ ready provided to do it, *v. 16.*

5. God commands us what we are unable to perform, to convince us of our Weakness; as we bid our little Children rise, which by their own fault fell, to convince them of their Inability, and that they may know, they are the more beholden to us to help them up again; the Duty is ours, but the Ability is the Lords.

6. The *Voluntas Præcepti*, or declaring Will of God, shows that it is the Duty of all (as well of *Judas* and *Cain*, as of *David* and *Peter*) to repent; for it declares what ought to be: But the *Voluntas Propositi*, or decreeing Will of God, determines what shall be; not that all shall re-

pent and believe, but such only as receives his special Grace, 2 Tim. 2. 25. God doth intend it should be their known Duty to repent, not that they shall do so, for this would overthrow his Omnipotency, *Who hath resisted his will?* Rom. 9. 19.

7. God commands to try, not to deceive; as Abraham to offer up Isaac, and Pharaoh to let Israel go; these two Wills may have a Consistency without Fraudulency: The One says, *Thou shalt not murder*, and the other that Christ shall be murdered, Acts 2. 23. Besides, the Decreeing Will of God (as it is not *ad Alterum*) can have no Dissimulation in it.

But it may be more truly said, that the *Arminians* charge God with Folly in their Antecedent and Consequent Will of God, representing God in that Distinction, as disappointed of his purpose, bringing him in as speaking thus; *I do indeed earnestly desire to save you, but ye hinder, that I cannot do what I desire; I would, if ye would; therefore seeing I am frustrated of my Intention (by you) in my Antecedent Will, I will change my purpose of saving you, and my Consequent Will shall be a Determination to destroy you.* What is this but to make God Unwise (as well as Unable) to manage his own Platforms and Designs in the World; and to rank him with Jupiter, that knew not how to deliver his *Sarpedon* out of Bonds; and with Neptune, that knew not how to hinder *Ulysses's* Return to his Country; yea, and with *Darius*, that would gladly have delivered *Daniel*, but could not? There *Vorsius* saith, *Vorsius Disp.* "Things may happen, that may
de Dio. "bring to God some Grief, having tryed all Things in Vain.
This

This is to speak with the *Alcaron*,
 "God and his Angels with well *Alcaron Chap.*
 "to *Mabomet*, but cannot free him *43.*
 "from Death. And with the
 Blind *Talmud*, "That God la- *Dr. Owen on*
 "mented over fallen Man, and *Hebr. pag. 73.*
 "over the Burnt Temple, pour- *Doftr. Fidi*
 "ing out two Tears every day *Jud. Ord. 5.*
 "into the Ocean, and for Grief *Tract. 8. &*
 "smiting his Breast with both *Ord. 1. Tract.*
 "his Hands. This is a thinking *Disp. 7.*
 wickedly that God is such a One
 as our selves, *Pfal. 50. 21.* fond Men that goes not
 wisely about our Works, so oft fail of our pur-
 pose; and to will that *Judas* and the *Jews* should
 believe in Christ's Death (which if they had
 done, Christ had not dyed) is to will that they
 should believe in nothing: Thus is the only Wise
 God abased by the Blasphemous Notions of Men,
 fitter for *Anthropomorphites* than true Gospellers.

Objection 4. *God's Decree cannot be Absolute and Infallible, because it might have been frustrated by the Possibility of Adam's Standing.*

Answer 1. It is granted, that *Adam* had a *Posse non cadere*, but not a *Non posse cadere*; his standing was possible *Respectu Rei*, but not *Respectu Dei*: To say, that *Adam* might not have sinned, is a Categorical and Simple Proposition, and will hold true in *Sensu diviso*, as *Adam* is considered in himself, as clothed with a Freedom of his own Will; and to say it could not be, but that *Adam* would sin, is as True in *Sensu composito*, considering *Adam* as subordinate to the Decree of God determining.

what *Adam* would do out of the Freedom of his own Will : This latter Proposition is modal and qualified, so not not of the same kind with the former, and therefore not opposite to it, for *Opposita* should be *Ejusdem Generis* : As for Instance, *2 Kings* 8. 10. [*Thou mayst certainly recover*] was true *Respectu Rei* & in *Sensu diviso*, because his Disease was of it's own Nature curable; and yet [*Thou shalt surely dye*] was true also *Respectu Dei*, & in *Sensu composito*, as subordinate to the Divine Decree fore-ordaining that *Hazaël* should stifle him by the Occasion of this Disease; so 'tis a plain *Fallacia Divisionis*, a Fallacy of Division.

2. *Adam* might have stood (as well as fall'n) *Respectu Rei*, for God gave not his Creature a Law only, but furnish'd him with Power sufficient to keep that Law also, if he would; and if Man had not been mutable, he had been God and not Man; for not to be mutable is peculiar to God, whereby he is distinguish'd from all Created Beings : Yet *respectu Dei*, it was not possible he should stand; for in God's Decree it was certain, that Man being left to the mutability of his own Will (upon Satan's tempting, and God's permitting) would voluntarily encline to Evil; and this was a Certainty or Necessity of Infalibility, *Quoad eventum*, but not of Compulsion, *Quoad modum agendi et eveniendi*.

3. *Adam* sinned freely in respect of himself, yet necessarily in respect of God; he acted as freely therein, as if there had been no Decree; and yet as infallibly, as if there had been no Liberty: God's Decree took not away Man's Liberty.

berry. God decreed that Man should act freely in the Fall, and not by any Compulsion from his Decree [*Non per Coactionem a principio externo agebat, sed per lubentem Inclinationem a principio interno*] though God decreed it to be, yea, and concurred also as the Universal Cause, yet Man exercis'd the proper Motions of his own Will, saith Austin: The Liberty of Man (tho' subordinate to God's Decree) freely willeth the Self-same Thing, and no other, than what it would have willed, if (upon supposition of an Impossibility) that there had been no Decree.

4. It was a Truth from Eternity (before there was either Man or Sin) that Man should certainly sin, yet the Sin it self was but possible in it self; nevertheless that Possibility passed into a futurity, by the Will of God; for God wills that Sin should be, [*quia bonum est malum esse, non vult ipsum malum, quia bonum non est ipsum malum*] because it is good Sin should be; but God wills not the Sin it self, for Sin it self is not good: Therefore God by decreeing Adam's Sin, did not subtract from Adam any Grace that he had, for he decreed that he should sin voluntarily, so did not diminish any power that he was endued with, but only he super-added not that Grace whereby Adam would infallibly not have fallen, which Grace was no way due to Man, nor was God any way bound to bestow it on him; so it was according to God's Will (not from it) for what God simply would not have done, that cannot be done at all.

5. If Man can determine his own Will, and not destroy the Liberty of it, how much more may

may God do so that is [*Intimior intimo nostro*] more inward with us, then we with our selves. The Will is its own free Mover, yet is not the first Mover; 'tis only a second Free Agent, and God the first: So the subordinate Free Agent (the thing being yet to do) may either do or not do the same Act; although which of the two Man will freely incline to, be infallibly fore-ordained: Thus *Adam* might stand in respect of himself, yet certainly fall in respect of God.

6. The *Jews* might have broke Christ's Bones in respect of their own Free-will in such Actions,

John 19. 36.

yet was it not possible they should do so, as the Will of Man is subordinate to the Will of God: It was possible *respectu rei*; that Christ should be delivered from his Passion by a Legion of Angels, yet impossible *respectu Dei*, for God had decreed that Christ should dye: It was possible in respect of the thing, that God might have pardon'd Sinners without a Christ; but impossible it was, as God had decreed Christ to be the Ransom: And to argue on their *Hypothesis* of Free-will, *respectu Rei*, 'tis possible none may be saved, or none may be damned; yet *respectu Dei*, both are impossible, for then either Heaven or Hell would be superfluous Things.

Objection 5. The Fifth Objection is, The Predestinarians cannot agree about stating their Decree, some stating it before the Fall, as the Supralapsarian (such be Creabilarians and Existentialists) and Others after the Fall, as the Sublapsarians.

Answer

Answer 1. The *Arminians* by the Law of Retaliation may be called *Submortuarians*, for their holding no full Election 'till Men dye, and *Post-destinarians*, for placing the Eternal Decree behind the Race of Man's Life: This plainly Inverts the Apostle's Order, *Rom. 8. 30.* putting Predestination behind Vocation and Justification: Surely when Believers dye, they are Subjects of Glorification and not of Election, *Paul* expected then a Crown of Righteousness; and Christ should have said (upon this *Hypothesis*) to the penitent Thief, *This day [thou shalt be fully elected] not Thou shalt be with me in Paradise*: And may they not also be stiled *Relapsarians*, for saying, that the Elect may totally and finally fall away, and that he who is a Child of God to day, may be a Child of the Devil to Morrow?

2. Those Notions of *Sub* and *Suprà*, are but *Intellectus nostri fictiones* (as *Dr. Davenant* saith) Humane Conceptions of the Order of the Divine Decree, which so far transcends our Understandings, that our weak Capacities cannot comprehend it, but after the Manner of Men; and those two Opinions of *sub* and *suprà*, do not differ *In Re*, sed tantum in modo explicandi; for if Mankind be considered (whether *massa nondum condita*, or *condita sed pura et nondum corrupta*, or *massa condita et corrupta*) in a common equal Estate to be the Object of Predestination, there is no such material Difference as is pretended, seeing all Men are look'd on *In pari statu* both ways, especially when one of these Perswasions doth not speak Exclusively of the other.

3. The *Arminians* do worse in founding the
Divine

Divine Decree not *In statu integro*, nor *In statu lapso*, but *In statu reparato*, et tantum non glorificatos, in making Believers the adequate Object of Election; which cannot be, for there be many that believe, yet are not Elect Ones (as *Simon Magus*, &c. that believed, yet had not the Faith of God's Elect) and there be many that are elected yet believe not, as Children: This Mistake makes them say, that *Apostates aequè verè fideles sunt non aequè dici*, that he who perseveres is not more elected than the Apostate, only he is longer so.

4. Yet far worse is their Platform, in Marshalling this Eternal Immanent Act of God into First, Second, Third and Fourth; which must needs (saith Dr. *Davenant*) be a weak Imagination of Man's Brain; and so Uncertain, that amongst many who give us such Delineations, not Two of Twenty can be found agreeing in Numbring and Ordering their Decrees; but where One makes Four, another maketh Five, Six or Seven, &c. and that which one sets the first, another sets the last; therefore here *Clodius accusat Machos*, till themselves be better agreed, they should not upbraid us with Differences.

5. Those several States of Man, before and after the Fall, are not in the Divine Understanding as they are in ours (by a Succession of Acts one after another) but God [*Uno intuitu videt omnia*] by one single Act orders all things, and the Divine Idea in the Decree is a Representation of all those States at once; they are not *Subordinanda*, but *Co-ordinanda*, not this after

after that, but altogether in one Instant of Eternity, for *Non datur prius et posterius in Deo*; therefore we should not contend about Priorities and Posteriorities in God, which are but Humane Conceptions.

Objection 6. *The Positive Part of the Divine Decree makes Men remiss in Duty, saying, Si salvabor, salvabor; However I live, live as I list, I shall be saved.*

Answer 1. God's Decree stablishes Means, but removes them not, unless by Accident, as the Gospel hardens: For it doth not only ordain the End, but the Means to the End; 'tis a meer fallacy of Division to sever the Means from the End: As in *Acts 27. 30. Except ye abide in the Ship, ye cannot be saved*; a Decree was past for their Safety, that not a Man of them should perish, v. 22. yet they must abide in the Ship: It was true in *Sensu composito*, to wit, in the Connexion of the End and Means, but not *In sensu diviso*, either that the Shipmen should not abide in the Ship, or that any Man in the Ship should not be saved.

2. *Ludovicus* the Eleventh King of France under this Temptation, was convinc'd in his Sickness of his fond Saying [*Si salvabor, salvabor*] by his Wise Physitian, who told him, *If your Time be come, no Physick (I can give) will do you good*: The King pondering that Saying, crys out, *Must I use means for the good of my Body, and not of my Soul?* Hereupon became he (upon further Conference and taking Physick) to be cured of Soul and Body.

3. God's Decree doth not nullifie the Property

perty of Secondary Causes in Natural Things, but includes them, and disposes of them to their proper End; and so in Things Spiritual, God decrees that the Earth should be fruitful, this doth not exclude, but includes, that the Sun must shine upon it, Showers must water it, and the Husbandman must till it, as his God instructs him, *I/a.* 28. 26. God decrees that fifteen Years shall be added to *Hezekiah's* Life, this made him neither careless of his Health, nor negligent of his Food; he said not, *Though I run into the Fire, or into the Water, or drink Poison, I shall live so long*; but Natural Providence in the due Use of Means co-worketh so, as to bring him on to that Period of Time pre-ordained for him: Man's Industry is subservient to God's Decree, his call'd the Life of [our] Hands, *I/a.* 57. 10. we may not tempt the Lord our God, *Ora labora, et ad-motâ manu Invocanda est Minerva.*

4. The Golden Chain hath so link'd the Means to the End, and Sanctification in order to Salvation, that God doth infallibly stir up the Elect to the Use of the Means, as well as bring them to the End by the Means; therefore he promises to sanctifie whom he purposes to save, *Ezek.* 36. 26, 27. two of those Links (to wit, Predestination and Glorification) are kept fast in God's Hand, but the Middle Links are let down from Heaven to us on Earth, that we should catch hold on them: We may not pluck those Parts of the Chain out of God's Hands, or break the Chain to make it Useless: The Elect Lady must look to her self, *2 John* ver. 8. though the Decree be absolute, the Execution

tion of it is not, which two may not be con-
founded.

3. The *Arminian* Eternal Prescience infers as absolute a Certainty and Necessity of Events as our Predestination doth; for Things must be fore-ordain'd to be, before they can be foreseen that they shall be, *ut supra*; so Men may argue from their Grounds, *If I be Eternally foreseen to believe, I shall believe and be saved: And e contra*, yet further, they teach Men to say, *I can repent when I will, I may be elected though I live still in Lewdness, I have a Free-will to repent on my Death-bed, so I may be saved: This will make Men remiss indeed, but to read the Heart of God towards us thus Absolutely, Everlastingly, Effectually, and Peculiarly, doth constrain and unite our Hearts to God for ever, Luke 1.74. 75. and 1 Cor. 6.20. Cyrus acts freely, finding himself fore-ordained, Isa. 44.21.*

Objection 7. Reprobation (as absolute) makes Men desperate, Si damnabor, damnabor; Let me do what I can, I shall be damned; I am under a fatal Necessity.

Answer 1. This is to stick Poison out of a Sweet Flower, and to dash against the Rock of Ages; this is to Stumble at the Word, *1 Pet. 2. 8. whereunto they were appointed*; and like prophane Beasts to fall into the Pit that was digg'd for better purposes; why hath God order'd all things by an Absolute Decree for ever? It is that Men should fear before him, and not make such desperate Inferences, *Eccles. 3. 14.*

2. The *Stoical* Opinion of Fate, puts God in Subjection to Nature (as in *Homer's Jupiter & Neptune, ut supra*, over-power'd by Fate) but the absolute Decree (*e contra*) puts Nature in subjection

to God, and does not necessitate Men to do so much Evil, and no more Good than they do (as before largely) for God as an Infinite Cause can influence the Will of Man, *Prov. 21. 1.* and determine it so as not to destroy the Liberty of it, because he determines it in a way suitable to it's own Nature ; God acting freely as the First Cause, and Man acting freely as the Second Cause, in Concurrence, not by Constraint.

3. No Man may judge himself a Reprobate in this Life (~~excepting in that sin~~ unto Death) and so to grow desperate ; for final Disobedience (the infallible Evidence of Reprobation) cannot be discover'd till Death : We are not to question the Secret Will of God (which is the Rule of Events) but to mind his Revealed Will (which is the Rule of Endeavours) and to lay our Souls under his Commands : One may fulfil the secret Will of God and do ill, as *Judas* and the *Jews* in killing *Christ*, *Acts 2. 23.* and one may cross the secret Will of God, and do well, as *David* in praying for the Life of his Child, which God had decreed should then dye : We must look into our own Bosoms, and so know what we are in the Bosom of God.

4. The *Arminian* Doctrine [*God foresaw what good Courses I would take out of my Free-will, so did elect me*] is miserable Comfort to one, whose Heart is privy to Myriads of Deviations from God ; and to tell Men they may be justified and sanctified, *Qw.* yet (for all this) may become Reprobates and be damned in the end, is desperate Doctrine : Whereas our Doctrine is only liable to false Inferences, as *Christ's* was, *Luk. 18. 25.* [*Who then can be saved*] not of it self, but by corrupt Consequences drawn from it.

CHAP.

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10. 10

CHAP. XI.

The Second Point.

Universal Redemption, in the Sense of the Arminians, cannot be a Gospel Truth, for these following Arguments and Reasons.

Argument 1. **O**pera Trinitatis ad extra sunt equalia: God (the Father's) Election; God (the Son's) Redemption; and God (the Holy Ghost's) Sanctification; must be all of equal Extent and Latitude: But Universal Redemption in the Arminian Sense makes these unequal; therefore, &c. The Proposition is clear, for the Father, Word and Spirit are one, as in Essence, so in Willing, Working and Witnessing the Redemption of Sinners: Upon Earth Blood is not alone, nor Witnesses alone, but where Water and Spirit are also: So in Heaven the Word witnesses not alone, but the Father and Holy Ghost also, these three agree in one, 1 John 5. 6, 7, 8. Whom the Father elects, the Son redeems, and the Holy Ghost sanctifies: If then there be an Universal Redemption, then there must be an Universal Election, and an Universal Sanctification, and so (by consequence) an Universal Salvation too. That the Son redeems no more than the Father elects, is evident from two Scriptures, the first is John 5. 23. the Son must be honoured as the Father, but

but to say [that the Son redeemed all, and the Father elected but few] is to give greater Honour to the Second Person than to the first, and to make an Inequality in their Operations; the Second Scripture is *John* 17. 9, 10. *All thine are mine, and all mine are thine, &c.* They were the Father's by Election, before they be the Son's by Redemption; *Thine they were, and thou gavest them me*, v. 6, 8. Christ redeems only those whom God gave him to redeem. Hence God's Book of Life (wherein the Number of the Elect is recorded) is call'd also the Lamb's Book of Life, to intimate that the Number of those Elect'd by the Father, is commensurate with those redeemed by the Son. And that Christ redeems no more but whom the Spirit sanctifies, appears likewise from *1 John* 5. 6, 7. there must be Water to sanctifie, where there is Blood to redeem: Christ's Oblation is not of a larger Extent than the Spirit's Operation. Thus it is made apparent, that all the Three Persons in the Trinity have all one Object and Design of Love; the Son's design for Redemption hath not a greater Latitude than the Father's for Election, and the Spirit's for Sanctification; all equal in Essence, Honour and Operation.

Argument 2. The Benefits of Christ's Death and Resurrection are of equal Extent in their Objects, but the Benefit of Christ's Resurrection is not extended to all; *Ergo*. Nor the Benefit of his Death. The Assumption [to wit, that the Benefit of Christ's Resurrection is not extended to all and every one alike, but is peculiar to Believers] is acknowledged by the *Arminians*. The Proposition therefore

fore is only to be proved. That the Benefits of both the Death and Resurrection of Christ are of equal Extent in their Objects, is evident from *Rom. 8. 34.* if we partake of Christ's Death, we must of his Resurrection too, *Rom. 6. 5.* they are both put together, and a [rather] added to the latter, *Who shall lay any thing to the Charge of God's Elect* (for whom Christ died?) Who can condemn those for whom Christ was rais'd? There is an equal Extent both of the one and of the other. Those whom Christ died and rose again for, cannot be condemned; but this cannot be said of all, for the Wrath of God [μένει] abides on many, *John 3. last*, and from *Rom. 4. last*; *He dyed for our sins, and was raised again for our justification.* They are both so joyn'd together, that they cannot be severed either in Act, Object, or Effect; for no Man is made Partaker of the Death of Christ but by his Resurrection, *2 Cor. 5. 14. 1 Cor. 15. 17.* Those that have the Fruit of the Barrel, in this have the fruit of the Victory, too which cannot be all; for the Wrath of God abides on some, which the Death of Christ never took away from them. Christ did not dye for some Men, for whom he did not overcome Death.

Argument 3. The Benefits of Christ's Death and Intercession are of equal Extent in their Objects; but the Benefit of Christ's Intercession is not to all; *Ergo.* The Assumption is express Scripture, *John 17. 9.* his Intercession is only for those that the Father hath given him, not for the World; and Reason confirms it, for if Christ interceded for *Judas, Pilate, &c.* then had he a Repulse, and was not always heard of

of the Father, contrary to *Joh. 11. 42.* The Proposition is true, for Christ is an High Priest, and the two parts of his Sacerdotal Office (to wit, Oblation and Presentation) cannot be separated one from another, and they have a part in the Latter, that have a part in the Former; for Presentation doth necessarily imply the Oblation, and gives a perpetual Force and Vigor to it in the sight of God, *Heb. 9. 12.* It is not enough to prepare the Price of Redemption, but it must be presented also to the Father, *Heb. 9. 24.* Yea, * *At-*
 * *Disput. Publ.* *minius* (himself) grants, that Pre-
 14. *Theol. 14.* sentation is a part of the Oblation; Christ must be an Intercessor for those to whom he is a Reconciler, and his Intercession in Heaven is not a Vocal Praying, but a personal Presenting of himself and his five Wounds to the Father, in the behalf of those whom he personated on the Cross; as the High Priest of Israel in slaying the Sacrifice, put not the Sins of the Gentiles upon the Head of the Beast, but the Sins of Israel only; and in his going into the *Sanctum Sanctorum*, he did not represent the Gentiles to God, but the Twelve Tribes of Israel written upon his Breast-plate. Thus Christ is only a Priest to *farise* (both in his Oblation and Presentation) for those only to whom he is a Prophet to teach, and a King to rule; otherwise we shall make an Inequality in his Offices, as well as in the Persons of the Trinity: We cannot say, there be some Men for whom Christ offered himself upon Earth, but doth not offer himself for them

in Heaven; this is to make Christ but an half Priest to some, and so is not a faithful High-Priest, contrary to sundry Scriptures, *Isa.* 53. 11, 12. *1 John* 2. 1, 2. *Heb.* 9. 11, 12. & 10. 19, 20, 21.

Argument 4. Those for whom Christ dyed, have Christ for their Surety; but all have not Christ for a Surety; *Ergo*. He dyed not for all. The Proposition is evident; for every Sinner must dye for eating forbidden fruit, either in himself, or in his Sponsor and Surety, the Wages of Sin is Death: Herein consists the Suretiship of Christ, that he dyeth for us, *2 Sam.* 18. 33. *Rom.* 5. 7. & 9. 3. the very Phrase of dying for one, demonstrates it. The Word [תתן,] *Thacath, vice,* loco; in the place and stead. So the *Septuagint*, *Syriack Version*, and *Chaldee Paraphrase*, reads *David's Desire*, *I would I had dyed in thy stead, and thou remain'd alive*; otherwise Christ's Death had not been a counter Ransom [ἀντίλυτρον] *Mark* 10. 45. *Mat.* 20. 28. which the *Syriack* reads [ܬܬܢ,] *vice multorum*: Thus Christ is made a Curse for us, i. e. in our stead. The [Ἀντὶ & ὑπὲρ,] in the *Greek Testament* are frequently used in this Sense: Thus *Judah* was Surety for *Benjamin's* Safety, *Gen.* 44. 32. and Christ is the [ὑπὲρ] Surety of the New Covenant, *Heb.* 7. 22. taking upon him our Sins in his Death, *Isa.* 53. 5, 6, 7. *1 Pet.* 2. 24. and was made Sin for us, *2 Cor.* 5. 21. which intimates a Commutation of Persons, the one being accepted in the room of another: The Assumption is as plain, for were he a Surety for all, then had he satisfied for all, in becoming Sin, and bearing the Curse and Wrath of

of God in their stead. This is not done for all. For, 1. God will require of some the utmost Farthing, *Mat. 5. 26.* unless his Satisfaction was rejected as insufficient. 2. Many were in Hell at that time (when Christ dyed) actually tormented. 3. Christ knows not Workers of Iniquity, *Mat. 7. 23.* so as he knows his Sheep, to lay down his Life for them, *John 10. 11, 14, 15.* the latter is the Evidence of the former. 4. Christ could not intend to waste the Blood of his Covenant (whereof he was the Surety) upon *Cain* and *Pharaoh* (damned long before his Death) in direct Opposition to the Eternal Decree of his own Deity: There cannot be a Surrogation of Christ's Person in the room of the damned.

Argument 5. If the Covenant of Grace be not to all, then Christ dyed not for all; but the Antecedent is true; therefore, &c. the Consequence is prov'd thus, Christ's Blood is called the Blood of the Covenant, *Heb. 9. 20.* with *8. 13.* and *Exod. 24. 8.* and the Blood of the New Testament, *Mat. 26. 28.* the Covenant and the Seal of the Covenant have a necessary Connexion together, and Mens Covenants are Insignificant without a Seal: Moreover, where a Testament is, there must also be the Death of the Testator; otherwise 'tis of no force while the Testator liveth, *Heb. 9. 16, 17.* The New Testament and New Covenant are undoubted Synonyms, and are in Scripture of the same sense and signification: The Assumption (to wit, the Covenant of Grace is not to all) is true, some are without the Covenant, *Eph. 2. 12. Extra Ecclesiam nulla salus*, and Salvation is of the Jews,

Jews, John 4. 22. for 'tis made with the House of Israel only, Jer. 31. 31, 32. 'tis only with those in whom the Condition (not only required, as in that of Works, but absolutely promis'd) is effectually wrought, to wit, a putting his fear in their Hearts, and writing his Law in their Minds, which the Election only obtains: And if we enquire after the first giving of this Covenant in Paradice, Gen. 3. 15. None dare say, that God enter'd into a Covenant of Grace with the Seed of the Serpent, but only with those whose Heel the Serpent hurteth; and it would seem a Mocking of Mankind to make a Covenant with all, and not to make it known to the greatest part of them; the Word of Reconciliation is not preach'd to all, Psal. 147. 19, 20. Acts 14. 16. & 16. 6. None can be Parraker of the Covenant without Faith, and Faith comes by Hearing, which the greatest part of the World have not, Rom. 10. 14, 17.

Argument 6. If Christ died for his Sheep, for his Friends, and for his Church only, then he dyed not for all; but the Antecedent is true, therefore the Consequent is true also: The Assumption is plain in several Scriptures, John 10. 11, 15. & 15. 13. Acts 20. 28. Eph. 5. 25. Tit. 2. 14. such as were Paul and Titus, not such as were Pharaoh and Judas, who were Goats and not Sheep, Mat. 25. 33. Psal. 33. 12. & 144. 15. Hosea 2. 23. Mat. 1. 21. [his People from their sins] John 11. 51, 52. for the Children of God, called Psal. 107. 2. The redeemed of the Lord. Now seeing those (for whom Christ dyed) are such as Hear his Voice and follow him, to whom He

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gives

gives *Eternal Life*, John 10. 27, 28 Such as He sanctifies and cleanses, and presents them to himself without spot or wrinkle, Eph. 5. 23. Such as are Redeemed from all Iniquity to purifie them to himself a peculiar People, Titus 2. 14. such as are his People, his Chosen, his Children, &c. It cannot be intended for all, unless we will say, either that Pharaoh, Judas, &c. were of the Sheep, Friends, and Church of Christ, or that Christ mis'd of his End intended in his Death; Redemption and Remission of Sins are the Inheritance of the Saints, and of such as are made Heirs of the Kingdom of Christ, Col. 1. 12, 13, 14. 'Tis true, he dyed for Enemies, Rom. 5. 10. but it was to reconcile them to God; such as Paul (who had been an Enemy to Christ) and the Believing Romans, which Christ (before that) had called Sheep, John 10. 16. (though then not actually converted) because in his Eternal Decree he purposed to give them Faith, by which they might be gathered to his Fold; so that condition (to come) was already present in the Eternal Purpose, for the Father had given them to Christ from all Eternity; but Pharaoh, Judas, &c. can in no such sense be called the Saints of Christ, or Friends of God, as Abraham and the Disciples were.

Argument 7. Quibus intenditur mors Christi, ijs applicatur. Those for whom Christ's Death was intended, to them it must be applied; but it is not applied to all, therefore it is not intended for all: The Proposition is thus proved, If the Application of Christ's Death be according to the Intention of God, concerning the Latitude and Extent of it, then

then it is applied to all for whom it is intended; but the Antecedent is true, *Ergo*, &c. The Truth of the Antecedent appears thus, That which is according to the Will and Purpose of God, is according to his Intention, but the Application of the Death of Christ, is according to the Will and Purpose of God concerning the latitude of it, *Ergo*. The Application of Christ's Death is according to God's Intention as to the Latitude of it. The Assumption is proved, if the Efficacy of the Means of Grace be according to the Will and Purpose of God concerning the Latitude of it, then is also the Application of the Death of Christ, &c. but the former is true; for the good Pleasure and Purpose of God is the Cause ruling and measuring this Efficacy, so this Efficacy must be according to God's good Pleasure and Purpose in the Extent of it, *Mat.* 11. 26. *Rom.* 9. 15, 18. *Eph.* 1. 5, 11. proves it sufficiently, *Ergo*, the latter must be granted as true also.

Argument 8. If Christ dyed for all, then must all be actually reconciled to God; but all are not so, *Ergo*, &c. The Proposition is proved, nothing but sin hinders Reconciliation, *2 Cor.* 5. 19. *Rom.* 5. 19. & 11. 15. Christ's Death merits Reconciliation with God as it is [*λύτρον*] a Ransom and [*ἱλασθήριον*] a Propitiation, so that all for whom Christ died must be reconciled to God, for *Posita causa, ponitur et Effectus*, the Death of Christ is the Cause, and Reconciliation (the Effect) must follow it. The Assumption is Evident, for then (if all be reconciled) all must be saved, *Remissa culpa, remitti-*

tur et pœna, and nothing can be laid to the charge of any; take away the Sin, and you acquit the Sinner; and to grant such an Acquittance and Reconciliation to all, brings in many Absurdities; *Paul* rejoyc'd in his Reconciliation by *Christ*, *Rom.* 5. 11. which he would not have done, had it been a common Benefit to *Herod* and *Pilate*, as well as to himself: For upon this *Hypothesis* it follows, 1. That *Cain*, *Pharaoh*, &c. were reconciled to God by *Christ's* Death, when they were (at the time of *Christ's* dying) in the Torments of Hell, and never to be delivered from them. 2. That God damns reconciled Persons. 3. That God takes double Pay for one Fault, in punishing both the Surety and the Debtor, whereas *Nemo bis tenetur pro uno delicto*. 4. That *Christ's* reconciling of some is ineffectual, &c. But those whom *Christ* dyes for, he gives to them Repentance and Remission of Sins, *Acts* 5. 31. Freedom from the slavery of Sin, and Regeneration to Newness of Life, *Rom.* 6. 5, 6. *2 Cor.* 5. 15. *Heb.* 2. 14, 15. *Jer.* 31. 33, 34. Purifying Grace, *Acts* 15. 9. *Heb.* 9. 13, 14. and Eternal Life, *John* 10. 15, 28. those Fruits evidence our Reconciling by *Christ's* Death.

Argument 9. Those whom *Christ* dyed for, have the greatest Love of *Christ*; but all have not the greatest Love of *Christ*, *Ergo*, &c. The Proposition is clear from *John* 15. 13. and *1 John* 3. 16. Friends cannot be more loved, than by dying for them: Herein is the Love of Redemption advanced above the Love of Creation; in the latter, God gave the Creature to Man; but in the former, Himself; than which no greater Love

Love can be shown. The Assumption is clear also, for *Pilate, Judas, yea, Cain and Pharaoh*, (then in Hell) could not have the greatest Love of Christ in his Death, seeing the chief Evidence hereof is, to give Men Grace here, and Glory hereafter; Praying for them, and *Together with himself freely gives us all things*, Rom. 8. 32. *all spiritual Blessings*, Eph. 1. 3. Love (especially, greatest Love) is a willing to one the greatest Good, which cannot be a common Kindness, but special and peculiar Favour, *Psal. 106. 4. and 119. 132.* If Christ willed the greatest Good to *Esau*, how can it be said, *Esau have I hated?* yet under this greatest Love of Christ dying for him, according to this Hypothesis.

Argument 10. If Christ dyed for all Mankind and obtained Reconciliation for them, then all Infants are reconciled, their Sin is forgiven them, and so by Consequence are saved dying in their Infancy; but this cannot be affirmed of all Infants, Ergo, &c. The Assumption is proved, It is the Judgment of the Catholick Church, that the Infants of *Pagans* (God's Secrets being still reserved to himself) are destitute of Supernatural and Saving Grace, and they are not only born Children of Wrath, Eph. 2. 3. but are altogether Strangers to the Covenant of Grace, and upon this account are esteemed unclean, 1 Cor. 7. 14. so dying are bound under the damnable guilt of Original Sin. This is acknowledged by the *Romanists* (themselves) saying, *Parvulos Paganorum filios nihil auxilij supernaturalis recepisse in seipfis*; but if all were reconciled

Bannez. in 1. Quest. 23.

by Christ's Death, then none of them could be born Children of Wrath, and subject to the Curse, and it would be a Priviledge to them to be kill'd in their Cradles, rather than to be kept alive, and brought up in *Paganism*, whereby they must undoubtedly perish to all Eternity: Besides, if all be reconciled, then none can be born [without the Covenant] contrary to *Eph.* 2. 3, 12.

Argument 11. That cannot be a Truth which the Scripture of Truth no where affirms; but it no where asserts, that Christ dyed for all Men, much less for all and every Man individually, (between which two there is a vast difference) therefore it is not a Truth. To explain the Assumption: It is true, Christ is said to give his Life a Ransom for all; but not for all Men, or for every Man individually: The Scripture is the best Expounder of it self, and that [All] is interpreted to be [Many] *Mat.* 20. 28. and 26. 28. *Mark* 10. 45. and it is so frequently restrained to his Sheep, Friends, Church, Believers, Chosen; and such as are given to Christ, that it must be meant [some of all sorts] which in equivalent Terms is express'd clearly *Rev.* 5. 9, 10. *Thou hast redeemed us out of every Kindred, and Tongue, and People, and Nation:* And I cannot see how the *Arminians* can have any part in that New Song there mentioned, which say they are no more beholden to Christ for their Redemption than *Cain* and *Judas* was. The Word [All] therefore, must be taken for all the Elect, all his Church, all his Children that the Father hath given him, &c. not all Men universally, and every Man individually: Those places [1 *Tim.* 2.

4. 6. *Tit.* 2. 11, 14. plainly shew, that it is some of all sorts, Princes and Peasants, Kings and Servants, and of such only as he brings to the knowledge of the Truth (whereby the Universality of the Expression is plainly restrained in the Connexion of that Clause) for God gives not, nor (so much as) offers the Knowledge of Truth to all.

Argument 12. That which opposes the Attributes of God, ought not to be received; but the Universal Point doth so, *Ergo*, &c. The Assumption appears, as, 1. His *Justice*: *Numerari pretium & captivum non redimi adversatur Justitie*: If Christ paid the Price for *Pharaoh* and *Judas*, &c. then reconciled Souls are unjustly damned; *ut supra*. This *Hypothesis* sets the Death of Christ in a direct Opposition to God's Justice, and how could Christ dye for *Judas's* Sin, when Christ's Death was his very Sin; as if Christ should say, Father, receive into thy Favour those whom I know thou wilt never do so (being before of old ordained to destruction, *Jude* 4.) This is to make Religion a Laughing-stock. 2. His *Wisdom*: As if God should love and hate the same Person at the same Time; *Esau* must be loved, in giving Christ to dye for him, yet hated, as being ordain'd to Death from all Eternity; and what is this but Childrens play, in giving *Judas* a Ransom with one Hand, and sending him to his place for his (satisfied-for, and remitted) Sin, with the other Hand? 3. His *Power*: If Christ died intentionally (as to God) for all, then God's Intentions are frustrate, (seeing all are not saved) and then he

is not Omnipotent, if cross'd in his Designs by the Work of his own Hands; and to say, that Freedom was obtain'd by Christ's Death for one, but not that he should be freed, is ridiculous.

Objection 1. It is Objected, *Impetration is Universal, though the Application be not so, Christ obtain'd for all, though it be not applied to all.*

Answer 1. This Distinction cannot hold true in God, who grants nothing but what he bestows, for he cannot repent of his Grantings.

2. The End cannot be sever'd from the Action: if God will'd that Redemption might be obtain'd of him, it was, that it might be applied to some; and if to some and not to all, then there is some Disparity in the Impetration it self, and in the Intention of it, and not in the Application only; and so the Distinction falls.

3. This Distinction hath no place in the purpose of Christ, for therein they are both united, Christ's aim being to bestow what he obtains, he obtains nothing but what he applies, nor doth he apply any thing which he did not obtain, *Deus et Natura nil faciunt frustra.*

4. It is absurd to say that Redemption is obtained, when both he that obtains, and he of whom it is obtained, do know it shall never be applied; nor ever profit those for whom (they say) it is obtained.

5. It bespatters the unvaluable Price of the Blood of God, as if Christ should obtain Food for such as were never to be fed with it, and Freedom for those that were never to be freed by

by it; then Christ obtains of his Father that which will never profit; this is a goodly Purchase.

6. If Christ made God *placabilem*, and not *placatum*, then God is not a pure act, neither is he Unchangeable, both which Absurdities this Distinction implies.

7. Then Christ is only a Preparer but not a Giver of Salvation, and he purchas'd a power in that placability for God; and not for us contrary to *John* 1. 12. *To them he gave* [ἐξουσίαν] *power* [ἐγεννήν ἡμῖν] *Heavenly Honour, to become the Sons of God.*

8. If Christ made God appeaseable only; then was Redemption Work (like the Cast of a Die) an uncertain Thing whether it had been applied to any or no.

9. If we grant a severing of Impetration and Application in some, we may suppose a separating them in all, and so make Christ to dye in vain, and to be such a Mediator as reconciles God to no Body; which cannot be.

10. If there be an Impetration of Redemption to some without the Application of it, then is Christ but an half Mediator to those; which is a meer *Chimera*, and not to be found in Scripture.

11. The Intention of God cannot be conditional (on our believing) for our believing adds nothing to the Intrinsic Sufficiency of Christ's Satisfaction; neither doth our not believing diminish it. God laid on Christ the Iniquity of us all, and made him sin for us, from his absolute Will, whether we believe or no; if other-

wise our Act of Faith must perfect the Satisfaction of Christ, and causatively make it ours.

12. Faith is indeed the Condition of Salvation, yet 'tis absolutely promised by God, and procured by Christ's Death; and shall the Application of good obtained, depend on a Condition, not made known to the Tenth part of the World, and not at all to Infants that dye in Infancy?

13. This distinction cannot hold true in Infants, for they must say, Either that they are all damn'd dying in Infancy, or that the Impetration of Salvation for them differs not from the Application of it.

14. To say, That Christ dyed for all, and obtained Redemption for all upon this Condition, if they do believe; is plainly to yield that Christ died for Believers only, and to say, God grants Redemption if Men do believe, is plainly to hold out that the Grant is only to Believers to whom it is given.

15. They are both join'd together, Rom. 4. 25. and 5. 18. *I/a.* 53. 11, 12. Rom. 8. 32, 33, 34.

16. Christ's Intercession is that what he obtains may be applied, *John* 17. *per totum*

17. If there be a *Fus*, there must be a *Factum*; especially where the Condition is equally purchas'd with the Priviledge.

Objection 2. *Quod unusquisq; tenetur credere, verum est*; What every One is bound to believe, is true; but every one is bound to believe that Christ died for them. *Ergo,*

Answer 1. The *Arminians* boast much of this
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Argument, as if *Achilles* and Invincible; suppose we should grant it for Truth; would it not be poor Comfort for a distressed Soul, to believe that Christ died for it no more than for *Judas*, and for all the Damned in Hell? They would still be but miserable Comforters, and Physicians of no Value, to such a Soul; Christ dyed for all, thou art a Man, *Ergo*, he dyed for thee, might comfort *Cain* and *Judas* in their Despair.

2. But in Truth, the *Minor* of this Argument is false, for they to whom the Gospel never came, nor have ever heard ought of the Death of Christ, are not bound to believe that Christ dyed for them, *Ubi nulla Lex, nulla Transgressio*.

3. Neither is every One that hath the Gospel bound to believe it absolutely, but on this Condition, If they be weary and heavy laden with sin; such only Christ calls to him, and such only are bound to believe, not all promiscuously. For if Men abide in Impenitency, they are bound to believe that the Death of Christ belongs not to them.

4. The Argument is a plain Paralogism, and a Sophistical Fallacy, having [*Quatuor Terminos*] four Terms in it, for the [*Credere*] the Word [*believe*] in the *Major* Proposition, is taken for a fiducial Embracing of the Truth with the Heart, which is Faith properly; but in the *Minor*, or Assumption, it is only a certain Practical Collection (which is not Faith but Improperly) as if it were the Intention of God, that this or that Man (suppose *Judas*, &c.) should believe.

5. We are all bound to believe, that what God reveals is true, and [*thus saith the Lord*] is the Object of Faith; but God no where reveals, or saith that it is his Intention that Judas shall believe, or that all should believe.

6. The Word [*Unusquisque*] is also *Vox equivoca*, or every One, and must have its Limitation; to wit, every one that is Penitent, Hungry, Thirsty, &c. otherwise it could not be Morally and Theologically true, for it is revealed, that Christ died for Sheep, Friends, Church only, *he is the Saviour of the Body*. Eph. 5. 23.

7. Christ is a Deed of Gift, but this Deed runs not with a [*Noverint Universi*] in an Unlimited Sense, but it is [*Omnibus Christi fidelibus*] I have given and granted upon sundry and certain good Considerations.

8. 'Tis true, the Commission is, *Go preach the Gospel to every Creature*, Mark 16. 15. and accordingly we hold out a Tender of Christ to all promiscuously, but it is not, because Christ is intentionally given to all, but because we know not the Elect from the Reprobate, which is a Secret, and *Afacto ad jus non valet Consequentia*.

Objection 3. The Word [*All*] us'd oft in Scripture, must be taken Universally.

Answer 1. [*All*] must not be taken for an Universal Affirmative collectively, for every Man individually in the common quoted Scriptures, but distributively, as in *Luke 12. 42. Omne Os*, is any manner of Herb, and *Mat. 9. 34. Omnem morbum*, any kind of Disease, for Christ heal'd not every Disease individually, and *Col. 1. 28.*

where

where all is taken distributively three times over, with Restrictions to those he preach'd to.

2. *All* in 1 *Tim.* 2. 4. cannot be taken for all collectively, and for every individual Man; for the Word of God forbids us to pray for those that sin the Sin unto Death, 1 *John* 5. 16. therefore *pray for all Men*, cannot be taken for all individually.

3. *All* in 1 *Tim.* 2. 4. cannot be taken collectively; for then either all shall be saved, if God will have it so; or God fails of his own Will, which is absurd: It must therefore be meant not of the Will of his Purpose, but of his Precept, whereby he invites Men of all sorts, and excludes none, for there is no Exception in the Gospel. We know not the Exception in the Decree; hence *Paul* doubts not to tell the Jailor (who was a bloody Boisterous Fellow) that if he believed, he should be saved, *Acts* 16. 24, 27, 31.

4. The Word [*πᾶς*] *Aristotle* (in his *Pol. lib.* 2. *cap.* 2.) shows, is not taken strictly always, for every Man individually, and so *Exodus*, *Heb.*

2. 9. is restrained to Sons brought to Glory, v. 10. and to sanctified Ones, v. 11. the *Hebrews* appropriated the Messiah to themselves, as it not for the *Gentiles* too.

5. When we say all Men travel such a way to *London*, we mean not that every Man travels thither, but such as do travel thither, travel such a way: The Prophet saith, *All men are Lyars*, take the Word strictly, and he must be a Liar that said so. Thus other Scriptures frequently restrain [*All*.]

6. 1 *Cor.*

6. 1. Cor. 15. 22. is meant of the Resurrection, and of those that are Christ's, v. 23. or the Sense is, *No man is made alive but by him*; as Aristotle taught all Men Philosophy, i. e. no Man learn'd Philosophy but by him, not all individually.

Objection 4. *God gave Christ to the World,* John 3. 16. *and for the Sins of the whole World,* 1. John 2. 2.

Answer 1. The Word [*World*] is *παλῶν*, of various Significations, John 3. 16. cannot

N. B. *Contrary Scriptures are to be consider'd both at once, and by the Scope of the whole are to be interpreted; 'tis not Concordia discors bewixt Rom. 3. 28. & Jam. 2. 24. but Discordia concors: Luther said, Grammatica Theologia cedat, Words must give place to Matter, Matter is not for words, but e contra, words for matter.*

be meant of the World containing, for that is not a Subject capable of Salvation, nor of the World contained in a strict Sense; for so Birds, Beasts and Fishes, and all Inanimate Things are comprehended, which cannot have Everlasting Life; nor can it be the World of Men, but as he is the *σῶτης*, or Preserver of Man and Beast, Psal. 36. 6. there is God's *φιλόκλῆσις*, or Love to Creatures, *φιλανδραγία*, his Love to Men, and *φιλαγαθία*, his Love to good Men: God's Love was the Cause *προηζυμένῃ* of sending Christ: Not the first of these, nor the Second properly, but as an Evidence that some out of Mankind was saveable, which was not granted to the fallen Angels; and the Word [*Whoever*] plainly restrains this Love of

of God to some, not to others; *Whoſoever* (in this World) *believeth*, &c. and in v. 17. 'tis meant the ſaved World, which muſt be God's People; for many of the World were damned (at the time of God's ſending Chriſt) and ſome had been ſo 4000 Years; as he was not ſent to reverſe God's Decree (for then the Pains of Hell were not Endleſs) ſo nor did his Death croſs the Decree. It muſt therefore be properly God's Love to good Men, the third Love, not ſuch as he found ſo, but ſuch as he made ſo, out of his Love to them.

2. It muſt be meant of that World whereof *Abraham* is ſaid to be the Heir, *Rom.* 11. 13. which is explained to be of all Believers, v. 11. both *Jews* and *Gentiles*, in every Nation thro' the World. In this ſenſe it is taken *John* 6. 33. as *Manna* was only for *Iſrael*, ſo Chriſt (the Bread from Heaven) gives Life to the World of Believers only, *1 Tim.* 3. 16. Chriſt was believed on in the World of Believers only, *Heb.* 2. 5. that World which is made ſubject to Chriſt, the reconciled World, *2 Cor.* 5. 19. and that World, to which Chriſt was a ſpecial Saviour, *John* 4. 42.

3. [*World*] cannot be taken for all and every Man, for then he would ſend his Word to them, and work his Grace in them; that this Love of God might not be fruitleſs, and it muſt follow that either God loves the Damned in Hell, or that he loved them while in the World, but He is now changed.

4. It is granted that God hath a Reſpect for all Mankind (above Devils) in offering a Saviour.

Omnēs redimuntur per Christum, i. e. all that are redeemed, sed soli Electi sunt in Christo.

viour to them, and Christ is the Saviour of all Men, 1 Tim. 4. 10. not of Eternal Preservation, but of Temporal Reservation, for the Wages of Sin would be paid at Birth, and the World (through confusion by sin) would have fallen about Adam's Ears, had

not Christ been the Glorious Undertaker.

5. That in 1 John 2. 2. signifies, that the sins of no Man in the whole World are remitted, but by Christ; *There is no other Name under Heaven whereby we can be saved,* Acts 4. 12. John wrote to the *Jews*, Gal. 2. 9. and he tells them, Christ is not a Propitiation for them only, but for the *Gentiles* too; as Acts 10. 35. Gal. 3. 28. Col. 3. 11. for Christ is not (*Heb. Copher*) a Cover for the Sins of all and every Man, and seeing John comforts them against Sin, this cannot be done from the Impetration of Attainment, but from the Application of it, which none ever said was Universal, therefore, *&c.*

6. Christ was sufficient as a Medicine to save the whole World; as the Brazen Serpent was to heal all Israel, yet only those that looked up were healed: So 'tis only those that apply this

Medicine *, *Habet in se quod om-*

* 1 John 5. *nibus profit, sed si non bibitur non medetur.* Prosper.

Objection 5. *Christ hath as much Efficacy to save, as Adam to damn,* Rom. 5. 18.

Answer 1. There is a Difference betwixt a Necessary Extensiveness and a Voluntary One:

The

The Efficacy of *Adam's* sin was Extensive necessarily, but that of *Christ's* Death is of Free-grace, and wholly at God's Pleasure, and therefore 'tis call'd the free Gift, *Rom. 5. 15.* not of the same manner.

2. *Christ* is no where compared to *Adam* in the Extent of his Object, but only in the Efficacy of his Obedience, and more Merit is required to the saving of one Soul, than of Demerit for the losing of Ten Thousand.

3. As all the Off-spring of *Adam* did fall by his Sin, so all the Off-spring of *Christ* are saved by his Death: All and every one are not in *Christ* radically, as they were in *Adam*; and all are not given to *Christ*;

* but *As many* (saith *Christ*) * *John 17. 19* as thou hast given me: The Seed of the Woman could not be made the Head and Root of the Seed of the Serpent; *Christ* represented not *Cain*, *Pharaoh*, &c. (then God had been well pleased with *Christ* for them, *Mat. 3. 17.* and *17. 5.* *Eph. 5. 2.* and they should not have been damn'd) as *Adam* represented all Mankind; *As all* (that are in *Adam*) *dye*, so all (that are in *Christ*) are made alive.

4. This *Rom. 5. 18.* is spoken of such as receive much Grace and Justification, *v. 17.* which the *Arminians* cannot lay, All and Every Man do.

Objection 6. *Rom. 14. 15.* saith, Destroy not him for whom *Christ* dyed: And *2 Pet. 2. 1.* Denying the Lord that bought them.

Answer

Answer 1. Destroy is not there to condemn but to scandalize (which as much as in us lies) leads them to Destruction, 2 Cor. 10. 8. but to destroy them absolutely, is not in Man's Power.

2. Those were Professors of the Gospel, so were those in Heb. 10. 29, he says not, that Saints could crucifie the Lord afresh, &c. *Suppositio nil punit in esse*: Though Professors in the Judgment of Charity be reckoned the Redeemed Ones, and called there *Weak Brethren*, yet what is this to the whole Word that lies in Wickedness, and far short of Professors?

3. Those false Prophets in Peter, were not bought by Christ from Eternal Death, but from the Pollutions of that Age, neither is [*Δεσποτης, Hesus*] a Name of Christ as Mediator, but 'tis God's Title.

4. Grant the Premises, it follows, that such as think themselves Redeemed, or are thought so by others, may blaspheme and perish; yet this makes not all the World redeemed.

The Third and Fourth Point, concerning Free will and Conversion, follow.

First in General. **A** *Arminianisme* implies, That the Fruit of Christ's Death depends on the Contingent Assent of Man's Free-will, that notwithstanding his Death, it was possible in respect

spect of Free-will that all should perish; that now by his Death for all, true Grace is given to all; that all *Pagans* are reconciled to God, that in Man is no Original Sin, but all are born in a State of Innocency: Some affirm, that Nature without Grace will save, through the Direction of Right Reason: Others say, that Grace depends on Nature. Others, that the Fall took not away the Power of the Mind, but it's Exercise only; so that the Mind is as bound in Fetters only, and that in the first Acts of Grace (as well as in posterior Acts) Nature and Grace do concur, and walk hand in hand together; but what is all this seeming Zeal for God? (In maintaining General Redemption, lest God should mock in his Promises; and Free-will to Good, lest God should mock in his Precepts) but a speaking wickedly for God and an accepting of his Person, *Job 13. 7, 8.* 'Tis indeed an Advancing of his Mercy, but not of his Truth in the former, and of the Will of Man, (Embalming a dead Carcase) above the Will of God in the latter. The Will of Man is Naturally a self-determining Power and Principle, and bears God's Image, as it hath a Dominion over the whole Man; but since the Fall hath the strong Byasse of Sin upon it. Freedom is Radically and Originally in the Will (not in the Understanding) and 'tis an Essential Property of it, that it cannot be compell'd by any Created, External Agent [*In actu elicito*] in its own free Choice, yet [*In actu imperato*] in the commanding Act it may suffer force, as the Martyrs were dragg'd against their Wills to Idol-worship, and Christ tells *Peter, They shall carry*

carry thee whither thou wouldest not, John 21. 18. Now 'tis no Wonder, if many Mistakes arise about this great Engine of the Almighty, seeing the Soul knows not it self but by Reflection, and though we know its Qualities and Operations, yet cannot we know its Essence.

Man is considered in a fourfold State, 1. The State of Creation or Generation, therein he had Free-will either to Good or Evil, but was necessitated to neither. 2. The State of Degeneration, wherein he is a Servant to Sin, and necessitated to Evil. 3. The State of Regeneration, wherein he is freed from the Slavery of Sin, but not from the Necessity of it. 4. The State of Glorification, wherein Man is both freely and necessarily good, and is not free *Libertate Indifferentia* (as Adam before the Fall) for that includes a Mutability in it: In the First Estate Man is *Liber*, free; in the Second *Servus*, a Slave; in the Third *Liberatus*, set free; in the Fourth *Liberrimus*, having a Glorious Liberty: The Controversie lies concerning the Second State, wherein we say, that Man is under a Necessity of Sinning, yet free from Coaction; he is free to Evil, but not to Good; which appears by these following Arguments.

Argument 1. To prove that there is no Free-will to Good in the fallen Estate, is taken from the Fall it self: If Man in the Fall lost his Free-will to Good, then it cannot be found in the fallen Estate, but the Antecedent is true, Ergo, &c. to prove the Antecedent, were it not so, it could not properly be called a Fall; it

implies a Loss of that Original Righteousness and Perfection wherein he was created: And if the Fall did deprave the other Faculties of the Soul, and deprive them of their Primitive Lustre, then must the Will be a Sharer also in that Depravation: Now the Depravation of the Will (itself) by the Fall doth further appear, by the Good it hath lost, and by the Evil it hath got, thro' Adam's Sin. The Good it hath lost, is sixfold: Power, Order, Stability, Prudence, Obedience, Liberty. The Evil it hath got, is threefold (in Opposition to the Obedience it lost) a threetold Rebellion, 1. Against the Counsel of the Mind. 2. Against the Controuls of Conscience. 3. Against the Commands of God: Besides all the other Vices wherein Original Sin consisteth. This King of the Isle of Man, when he came first out of God's Mint, was a curious Silver-piece, and shone most gloriously (being cloathed with Excellent Jewels and Properties) but now being fallen among Thieves, is robb'd of all, hath Ashes for Beauty, &c. and is a Tyrant upon a Dung-hill, yea, is free from Righteousness, and a very Slave to Sin, Rom. 6. 17, 18, 20. before the Fall, the Will had Liberty both [*Contrarietatis & Contradictionis*] to Good or Evil; to do or not to do: But since the Fall, the Will is evil, only evil, and continually evil, Gen. 6. 5. the whole Heart is evil Extensively, only evil Intensively, and continually evil Protensively.

Argument 2. If Conversion be a New Creation, then fallen Man hath not a Free-will to Good, but

but the Antecedent is true, Ergo, &c. that the Antecedent is true, appears; a Convert is call'd *καὶ νῦν κτίσις*, Gal. 6. 15. 2 Cor 5. 17. a New Creature, or a New Creation: Now *Creatio est ex Nihilo*, Creation is a Production of something out of nothing, but if there be a Free-will to Good in Man before Conversion, then there is something (that is of its own Nature spiritually good) in Man unconverted towards the Work of Conversion, so can it not be called a New Creation: Sure I am, every Experienced Soul finds the contrary in that Work: The whole Frame is out of Frame in the Unconverted Estate, and Man is (*Tobu va pobu*) a confused Chaos, and a vast Emptiness, when this Creating Power comes upon him: Yea, a greater Power is required to re-create this little World, than was first to create the greater; for in this though there be no pre-existing (yet there is resisting) Matter: The Creation of the great World was the Work of God's Word, Psal. 33. 6. *of his Fingers*, Psal. 8. 3. or *of his Hands*, Psal. 102. 25. but to restore (the little World) *MAN* requires God's Arm, Luke 1. 51. Nay, Christ set his sides to it (in his sweating Drops or Clods of Blood, *Grumos sanguinis*) Luke 22. 44. It cost Christ both Tears and Blood, and Blood often, at his Circumcision, in his Agony, and at his Passion: This is *Creatio continuans* (as the first was *Creatio transiens*) *The Father worketh hitherto, and I work*) John 5. 17. New Qualities and Operations are created in us (though the Substance and Faculties of the Soul remain) both the Will to will well, and the Power to do well, are

are ascribed to this Creating Almighty Power,
Phil. 2. 13.

Argument 3. If Conversion be a New-begetting or Generation, then fallen Man hath no Free-will to Good, but the Antecedent is true, *Ergo*, &c. To give Light and Proof to this Argument, we must know, that *Generatio est motus ad Esse, et processus in esse*, Generation is the Motion to a Being, and a proceeding into a Being; this presupposes, that there is no Being before, for we are not, we are nothing, before we be begotten; as it holds true in Generation, so likewise in Regeneration; *Of his own Will begat he us*, Jam. 1. 18. 'Tis not said that God begat us of our Wills (yet this should be said were there in us a Free-will to Good) but of God's Will, and 'till then we are not, 1 Cor. 1. 28. Unconverted Men are things that are not, *Nothing-Creatures*. Fall'n Man is,
1. A Natural-Nothing: We are all [*Nibili Nepotes*] as *Austin* saith; what is the great Womb whence all things come, but Nothing? 2. A Moral Nothing, [*Abel*] Vanity and Nothing is writ upon us by Sin Naturally, but we are Morally worse than Nothing; that is [*Enosh*] miserable: As Nothing at the first was the Mother of all things, so Sin is now the Mother of Nothing: *Man is Vanity* (or as in the *Hebrew*, *Adam is Abel*) Psal. 39. 5. and a Lye, Psal. 62. 9. and but (as it were) *Something*, as in Rev. 9. 7, 8. not in respect of his Substance and Faculties, but in respect of the Purity of them; *The Heart of the Wicked is little Worth*, Prov. 10. 20. 1. *Use*, for Use and Service; as a Shadow

Shadow is not useful for War, nor a Statue for Prayer, so nor fallen Man for the Service of God: *Quod nulli usui prodest, nihil est*, saith the Philosopher; his best Actions are Sin. 2. *Effectu, Vanum est, quod frustrà est*, Sinners toil for Vanity, *Hab. 2. 13.* they dream of catching Golden Fishes, as the Man in *Theocritus* did; Sin disappoints us of our End, to wit, Happiness; *Man labours for the Wind, Eccles. 5. 16.* and is but in a Dream, *Isa. 29. 7, 8.* this shews we are nothing, and have not Free-will to Good, till begotten of God.

Argument 4. If Conversion be a New-birth, than fallen Man hath not a Free-will to Good; but the Antecedent is true, *Ergo, &c.* The Truth of this appears, for *Non a nobis orimur*, we cannot have our Birth of our selves, a Babe cannot be born of it self, *Quicquid paritur* (saith Philosophy) *non a se, sed ab alio oritur*, Nothing can have its Original from its self, *Nihil amplius potest esse et causa, et effectum, ita seipso esse prius, et posterius*, It would then be before and after it self, *Simul sit et non sit*, it would be and not be at the same time. Thus we are taught to look up (above our selves) for our New Birth, *John 3. 3.* Except a Man be born again [*ἄνωθεν*] or from above; we are born, Not of the Flesh, but of the Spirit; v. 6. Our First Birth is of the Earth, Earthy; our Second Birth is from the Lord, Heavenly; 1 *John 3. 9.* Born of God: We may give *Semen Carnis et Sanguinis* to the first Birth, but not *Semen Spiritus* to the Second: There be Children potentially
in

in the Loins of many Men that never beget Children; yet in this there is a Disparity, for though as Men we be possible Members of Christ, yet are we not actual, nor ever shall be, unless begotten and born of God wholly.

Argument 5. If Conversion be a quickening one that is dead in Sin, then fallen Man hath no Free-will to Good; but the former is true, Ergo, the latter. This is prov'd from Eph. 2. 1. *You hath he quickened, who were dead, &c.* he doth not say, half dead, as the Man was that fell among Thieves, Luke 10. 30. but he means, stark dead, as to Spiritual Life: *There is no manner of good thing in us*, Rom. 7. 18. *And we are not sufficient of our selves to think a good thought*, 1 Cor. 3. 5. till Christ (who is Life and a Quickning Spirit) come to quicken us; *Without him we can do nothing*, John 15. 5. he doth not say, many things or few things, but nothing; *From him is our Fruit sound*, Hos. 14. 8. both the Bud of good Desires, the Blossom of good Purposes, and the Fruit of good Actions. *Aaron's Rod* (a dry stick without a Root) is a fit Emblem; it budded, blossom'd and brought forth Almonds; this was not done by any Inward Principle or Power of Nature, but it was solely and wholly the Work of God: So *Ezekiel's dry Bones* were made to live; nothing of that Life was from themselves, but all from God. Thus it is in this Spiritual Vivification, we cannot contribute any thing (no not the hundred Part that is *ejusdem naturæ*, of the same Nature with the 99.) to this Glorious Work; we have no In-

ternum Principium, whereby to dispose our selves to will that which is truly good ; we cannot so much as call Christ Lord, but by the Spirit, 1 Cor. 12. 3. If there be no Life, but through Union with Christ, then till we be engrafted into that blessed and bleeding Vine, we cannot bring forth any fruit unto God ; and 'tis not any Natural Power or Principle in us that can Engraft us into Christ, for Faith is the Engrafting Grace, and that is the *Gift of God*, Eph. 2. 8. the Grace whereby the Just live, Hab. 2. 5. and whereby Christ dwells in our Hearts, Eph. 3. 17. till then we are dead, and have no Free-will to Good. 'Tis indeed sometimes call'd a Sleep, but 'tis the Sleep of Death, *Psal.* 13. 3.

Argument 6. If Regeneration, or Recovery from the State of Degeneration, be a Resurrection, then fallen Man hath no Free-will to Good ; but the former is true, Ergo, the latter. The Antecedent is manifest, from *John* 5. 25. *Eph.* 2. 5. & 5. 14. *Rev.* 20. 5. It requires as much Power as to raise Christ from the dead, *Eph.* 1. 19. 2 *Thes.* 1. 11. *Col.* 2. 12, 13. 2 *Pet.* 1. 3. Such an Energetical Power as cannot be resisted ; to raise up Christ and to work Faith in us requires [*ἡ ὑπερβαλλὼν μέγας τῆς ἀνθρώπου αὐτοῦ*] the super-excellent Greatness of his Power, *Eph.* 1. 19. Here are three Gradations, Power, Greatness of Power, and super-excellent Greatness of Power ; and, as if that were too little, the Apostle addeth other three, [*ἐν ᾧ τὴν ἐνέργειαν τῇ κατὰ τὴν τῆς ἰσχύος αὐτοῦ*]

According to the working of his mighty Power; here is *ἐνεργία*, which signifies, not only a Working, but an effectual force in Working; this is the fourth Gradation; then *κράτος* (of *κράτος*, which signifies such strength as is in the Arms of Valiant Men that can do great Exploits) is the fifth; Lastly, *ἰσχύς αὐτοῦ* (a Power that can do all things) his Power, an Omnipotent Power; and surely had there been an *Internum Principium* in us towards this great Work, or any Free-will to Good, Paul would not have used all those Gradations, nor such a lofty Emphatical Heap of most Divine and Significant Expressions: This Work of Regeneration would not then have required, the effectual forcible Power, of the Valiant Arm of God, even such a Power as raised up Christ from the dead, whereby he was declared to be the Son of God, *Acts 2. 24. Rom. 1. 4. Cadaver frictum nudā seipsum non resuscitat.* I need say nothing of the raising up of *Ezekiel's* dry Bones, wherein the Spirit was the *Favonian* Wind, that wholly and solely caused new Life in them: Nor of the raising of *Lazarus* out of the Grave, which cost Christ a Prayer above all his other Miracles working, and *Lazarus* contributed nothing to the Work.

Argument 7. If Moral Perswasion be altogether insufficient (of it self) to recover Man from his fallen Estate, then fallen Man hath no Free-will to good; but the Antecedent is true, Ergo; The Consequent: This appears.

because then God would be only a Moral Cause of Man's Conversion, but Man needs more from God, and God therein is more to Man; therefore, &c. Then Faith would be *endūg-
mū*, an Easie Work, and not require such Mighty Power, as *Eph. 1. 19, &c.* Causes are of three Sorts, 1. A Moral Cause, which is Improperly and Metaphorically (only) a Cause, because it produceth not properly an Effect, only it proposeth Arguments to induce and perswade. 2. A Physical Cause, which really and truly produceth an Effect; this the Schools call an Effectual Cause. 3. A Miraculous Cause, is that which worketh above the Course of Nature in producing Effects. God in Man's Conversion cannot be only a Moral Cause, for these Reasons.

Reason 1. Then the Working of Faith in us needs not the putting forth of any such Energetical Power, as was in raising of Christ from the dead. God did more to Christ, than Morally perswade him to come out of the Grave; and Christ did more to the raising of *Lazarus*: Besides, as such like Swasions are (alone) Ineffectual, so dead Carcasses are incapable of them alone; in Christ's saying [*Lazarus come forth*] there was a mighty Power went along with the Command: *Dixit & factum est*, God doth not *Verba dare sed rem*.

Reason 2. Moral Perswasions cannot be sufficient to bring forth super-natural Effects, *Qualis causa, tale causatum*; as when a Child hath an Apple held out by its Father to come. *him,*

him, the Child is only allured, but not enabl'd thereby to come; 'tis not enough to perswade a Prisoner to come forth, but his Chains must be struck off, and the Prison Doors must be opened, *Acts* 12. 6, 7, 10. so must have a Physical Cause also, *Phil.* 2. 13.

Reason 3. Yet Man is more than a Prisoner, and stands therefore in need of a better Plaister for his Sore than a Moral Swafion; which is not so much as a *Removens prohibens* (which is only a *Causa sine qua non*, and so no proper Cause at all) for he is dead in sin, so must not have only *Gratiam excitantem et moraliter suadentem*, but also *Gratiam sanantem et vivificantem*, an healing and quickening Grace, which this can never do. *Nemo fortune suae savor est nisi subordinatus.*

Reason 4. Then God hath no greater Influence in converting Man, than Satan hath in perverting him to his Destruction; he hath a perswading Slight, but no Enforcing Might; he may solicit, but he cannot compel; *Infirmus hostis est, qui non potest vincere, nisi volentem*, saith *Hierom*, hence we are bid to resist him with peremptory Negatives, and then he cannot touch us [*actu qualitativo*] with his deadly touches: Now to ascribe no more Power to the Creator, than to his Creature (Satan) is to narrow it below Divine Majesty, and to derogate exceedingly from Omnipotency.

Argument 8. The Eighth Argument further illustrates this Truth, that more than a Moral Swafion

Swasion is necessary to recover fallen Man : If Christ be *All in All* [in Matters of Salvation] to us, then Man is nothing in himself, as to that Work and hath not a Free-will to Good, so must stand in need of more than moral Swasions ; but the Antecedent is true, Col. 3. 11. Christ is *πᾶσι ἐν πᾶσιν*, Ergo, the Consequent. This is manifest for these Reasons following.

Reason 1. Christ's first Work (in order to Salvation) is to bore the Ear, which is stopped (like the Adders) to the Charms of the Charmer, Psal. 58. 4, 5. Christ gives the Understanding Ear, Deut. 29. 4. Psalm 40. 6. Job 36. 10. Isa. 45. 4. This moral Perswasion cannot (alone) remove, we naturally reject the Counsel of God, Luke 7. 30.

Reason 2. Christ opens not only the Ear, but also the Heart, Acts 16. 14. The Lord open'd the Heart of *Lydia*, not she her own Heart, which she might have done if she had a Free-will to Good ; the Key of the Heart (as doth the Keys of the Heavens, of Hell, and of the Womb) hangs at Christ's Girdle, *He shattereth, and no Man can open* ; no, not our selves our own Hearts: Much less will moral Swasion be effectual.

Reason 3. Besides Christ there is no Saviour, but this *Hypothesis* makes Man a Co-Saviour with Christ ; as if there were an halving of it 'twixt the Grace of Christ and the Will of Man, and the latter dividing the Spoil with the former ; yea, deserving the greater share ; for if Christ be only a Monitor, and perswade to Good, then

then Man's own Will is the principal Author of its own Goodness, and he makes himself to differ from others, hath something that he receiv'd not at Conversion, 1 Cor. 4. 7. and whereof to boast of before God, Rom. 11. 18. Swasion leaves the admonish'd Will to its own Indifferency (not changing it at all) so Man becomes his own Saviour, not Christ; or however, not Christ only; how then is Christ *All in All*? Then Christ is not our Creditor, but we are Debtors to Free-will.

Argument 9. The Ninth Argument (still adding more Lustre and Light to the former) is, If fallen Man must be drawn to Goodness, then hath he no Free-will to Good, and moral Swasion cannot be sufficient alone; but the former is true, *John* 6. 44. & 12. 32. *Gans.* 1. 3. *Ergo*, the latter. The Antecedent is prov'd, Drawing is a Bringing of any thing out of its proper Course and Channel, by a Violent and Over-pouring Influence from without, and not from an Innate Power or Principle from within: Jet draws Straw, the Load-stone Iron, and the North-pole the Sea-man's Compass, so the Sun the Heliotrope. It is not said [Lead] but [Draw] in Drawing there is less Will, and more Violence, than in Leading; and though God draws us [fortiter] strongly, yet he doth it [suaviter] sweetly: *Ελκει μιν ο θεος, βυλόμενον δε ελκει*, saith *Chrysostom*: As we are drawn, we have not a Freewill to

Gond, for then *Adam* had lost in his Understanding only, and not in his Will : Yet are we Voluntiers, *Psal.* 110. 3. not that Christ finds us so, but makes us so, in the Day of his Power, and when he speaks to us with a strong Hand, as *Isa.* 8. 11. We are Naturally Haters of God, and at Enmity with him, *Rom.* 1. 30. & 8. 7. but Divine Grace doth Violence to the Corrupt Qualities of the Soul, and puts the Will on moving when its Corruptions are removed ; the Spirit gives a New Power, and then acts that Power to Good, so draws (as it were, a Camel thro' the Eye of a Needle, *Luke* 18. 25.) a God-hater to love him ; this is more then a bare Perswasion to a Stone to be warm, and to go out of its place, for God takes away the Heart of Stone and gives an Heart of Flesh, *Ezek.* 36. 26. which cannot hang on a meer Entreaty : *Secrates* said, He was but as a Midwife to his Schollars (the helps forth the Birth already conceived) so he drew forth that which was Naturally in them ; but this is a begetting us anew in Christ Jesus through the Gospel, *1 Cor.* 4. 15. and Christ finds nothing that is Good

in us, *Rom.* 7. 18. *Quis trahitur* (said *Austin*) *si jam volubat, et tamen venit nisi qui vellet, &c.* Non ut Homines (quod fieri non potest) nolentes credant, sed ut ex nolentibus volentes fiant. God gives the very Power of Coming to Christ. Man's Will is made *pedissequa*, but not *prævia* ; attending Grace, but not going before it, *Co-operanda*

persequit Deus quod operando incepit, Austin. Grace is Dux & Comes, and the Will a Subordinate Agent under Grace; and it being moved, afterwards does move it self.

Argument 10. If the Soul of Man be passive in Effectual Vocation, then there is in fallen Man no Free-will to good; but the former is true, Ergo, the latter. The Truth of the Antecedent appears, The Spirit of Grace is compared to a precious Liquor that is infused; and the called and chosen of God are stiled Vessels of Mercy, now a Vessel is a Passive Receiver of this precious Liquor poured into it, *Zach. 12. 10. Rom. 5. 5. [ἐκχυσας]* poured out and infused into God's Vessels, *Rom. 9. 21, 23. 2 Tim. 2. 20, 21.* The Will of Man (in respect of this first Reception of Grace, hath neither Concourse nor Co-operation active, but is actuated to an Obediential Subjection, and is made capable and apt to receive Impression; as the Air is passive when it receives an Enlightning, as Adam's Body was a passive Receiver of Life, when God inspired it thereinto, *Gen. 2. 17.* Though it was formed and Organiz'd, yet was it lifeless and breathless: And as the Soul of *Nebuchadnezzar* (when deprived of Reason) receiv'd the Impression of the Agent (God Almighty) in causing his Reason to return to him again; so in this Case, Christ infuses Grace into us against our Wills, and 'tis an Hell to us to be brought from Hell, though it be an Hell to us to stay, after God hath open'd our Eyes

and touch'd our Hears : Corrupt Nature cannot contribute any thing to destroy it self in its own Corruptions : We are without Ability (in our selves) to put forth any Causal Vertue in Order to such an Effect, and accordingly we have no Power to resist the Impression and Effect which proceedeth from a super-natural Cause : In the first Work the Will moveth not it self, but is only moved by God. The Will as a Creature must obey its Creator ; yet as a sinful, depraved Will, it obeys not God willingly till made willing ; so 'tis not a Collateral Agent : The Water descends Naturally, yet *Ne detur vacuum* it ascends. Man's Will is the Untamed Heifer, or Wild Asses Colt ; Christ the Rider tames it, and brings it to his Yoke. *Nolle est a Carne, velle a Spiritu.* Luther.

Argument 11. To deny Grace, special Grace, and gracious Dispensations, is abominable ; but the Doctrine of Free will denies these, for they say, If a Man improves his Naturals, God is bound to give him Spirituall ; what is this but a turning Grace * into Debt,

* *Non est gratia ullo modo, si non sit gratuita omni modo.* and a Symbolizing with the Jesuites, *Meritum de congruo*, if not condigno : And to say,

That the Reason why one believes, and another does not believe, is from the Co-operation of the Free-will of him that believeth, is quite to destroy

special Grace peculiar to the Elect,* contrary to these Scriptures, *John 6. 37, 45. & 12.*

* *Special Grace is irresistible, for 'tis*
not

39, 40.

39, 40. &c. 14, 17, 22. Rom. 8: 14. 1 Cor. 1. 23, 24. 1 John 4. 13. and many others: Neither can there be (if this Hypothesis be granted) any gracious Dispensation, either in Respect of Person, Place, Time, or Means; all which God freely makes choice of. As,

not two of equal force, but as Michael too hard for Satan; so the stronger Man Christ too hard for the strong Man: our own Will.

1. Of Person: He quickens whom he will, John 5. 21. Rom. 9. 18. The Heart of one Sinner melts like Wax before the Fire, and receives God's Seal, while the Heart of another remains as unmovable as Marble, and as the Rock that cannot be shaken; this is the Work of Gracious Dispensation.

Then Wise Men would be Evangeliz'd, not the Poor and Foolish, for they have the best Understandings to guide their Free-wills.

2. Of the Place: No Child can choose the Place where to be begot or born in, nor We for our Conversion; The Spirit blows where it listeth, John 3. 8.

3. Of the Time: A Child cannot choose the Time of its Begetting or Birth, no more than of the Place; so nor We of our New Birth: God may drop in Grace with Life, and regenerate a Babe before it be brought forth, Luke 1. 15. and yet that Saying hold true, *Christiani non nascuntur sed fiunt*; and others may be cast into the Womb of the New Birth when dropping out of the World, even at the Eleventh Hour of the Day, as the Penitent Thief. Oh! who can order the Ways of Grace, and see

set Bounds to the Spirit of God, in its Breathings on Man!

4. And of Means; *Out of the mouths of Babes God ordains Strength*, Psal. 8. 2. The Iberians were converted by a Woman, the likeliest Persons have not always Children, a Child cannot choose its own Father, nor We who shall beget us to God: All these are special Dispensations of God's Good Will to Men, and so depends not on the Free-will of Man: *Ergo*,

Argument 12. The *Twelfth* Argument *ab Incommodo*, That which brings along with it many Absurdities, may not be received; but the Doctrine of Free-will to Good doth so.

Absurd. 1. It makes Man's Will is the the Proximate and Immediate Cause of his own Salvation. *Principium quod, not the Principium quo; that is,*

Grace. We must be renewed in the Spirit of our Minds, Eph. 4. 23. *2.* It puts Grace into Man's Power, not Man's Will under the Power of Grace.

3. It robs God of that Honour, in making one to differ from another, and ascribes it to Man.

4. It allows Man a Liberty of Boasting to God, saying, *God, I thank thee, that thou gavest me Power to will (but that thou gavest to Judas as well as to me) but I thank my self for the Act of Willingness, yet I receiv'd from God no more than Judas did.*

5. It [tantamount] exempts the Creature from the Power of God, as if Man (like the Spider) could

could spin a Thread out of his own Bowels, whereon to climbe to Heaven, saying, *Mibi soli debeo*, and as if he were bidden to do as he will.

6. It maketh Man the Cause why God will-eth this or that, so God must attend on the Will of Man, and not be infallible in his Decrees, nor working all things according to the Counsel of his own Will, *Eph. 1. 11. Psalm 115. 3. & 135. 6.*

7. It supposes a Power of Believing (in all the Blind Nations of the World) on Jesus Christ, of whom they have not heard, *Rom. 10. 14.* but especially in those under the Gospel, contrary to *Deut. 20. 4. & Mat. 13. 11.*

8. Then James lyed in saying, *πᾶσα δόξα ἀγαθὴ, &c. Every good Gift is from God, Jam. 1. 17.* If there be something in Man already before Conversion, *v. 18.*

9. Then Paul was mistaken also, *Rom. 9. 18, &c.* who should have said, *It is of Man that willeth and runneth, and not of God that sheweth mercy:* They dare not give *Potentiam credendi* to Man, the *Posse velle et ipsum velle convertere est a Deo.*

Objection 1. *There is a Law writ in the Hearts of fallen Mankind, Rom. 2. 14.*

Answer 1. Adam begat a Son in his own Image, *Gen. 5. 3.* not only as a Man, but as a Sinner; *Generatus sequitur Naturam Generantis, That which is born of the Flesh is Flesh, John 3. 6. Job 14. 4.* The Originale Originans (Adam's

Man had Divine Wisdom to direct, and Divine Willingness to follow that Direction, now nothing able to direct, nothing willing to follow that Direction.

(Adam's Sin) brought forth Originate Origination, Original Corruption in us, which spreads over the whole Man, and puts the whole Frame out of Frame, so cannot do any thing that accompanies Salvation; there is an Impotency in the Will of the Flesh; while we are Christless, we are without Strength, Rom. 5. 6.

2. Those Reliques in the Gentiles are sufficient only to leave them *ἀναπαισθητός*, Rom. 1. 20. and may stir them up to External Work, as to Matter, but not as to Form, either in the Mind or Manner of right Doing; all their Works are but *Splendida Peccata*, being faulty *Quoad finem* & *quoad finem*; Without Faith 'tis not possible to please God, Heb. 11. 6.

3. The Devils have more Light than Men, yet are they altogether dead in Sin, tho' They believe and tremble, Jam. 2. 19. and confess Christ, &c. Luke 4. 34. Mark 1. 24. They sin freely, yet cannot avoid it, but must sin; and tho' it be necessary, yet it is Sin, and voluntary too.

Objection 2: Why is Man blam'd for resisting the Spirit, Acts 7. 51. Heb. 10. 29. Mat. 23. 37. if no Free-will?

Answer 1. They resisted the Outward Means (as is declared in the following Words) not the Inward Work: As the Creature cannot hinder (nor further) his own Creation, nor the Child his own Generation, nor the Dead Man.

Man his own Resurrection, &c. nor Man his Conversion.

2. That resisting the Spirit of Grace, Heb. 10. 29. is the Sin against the Holy Ghost; for which (he saith) *There is no Sacrifice*: Yet that Grace they resisted was not the Grace of Regeneration, Adoption, &c. peculiar to the Elect, and will not Authorize the *Arminian Universal Grace*, 2 Pet. 1. 21.

3. *How often would I*, Mat. 23. 37. is only *Voluntas Præcepti*, an Inviting by an Outward Calling. *Jerusalem*, i. e. Her Rulers, believed not, yet many of her Children were gathered to Christ; to wit, as many as Christ would, *Voluntate Propositi*; the City is one Thing, and her Children another, this proves not the Point.

4. 'Tis one Thing to resist, and another to overcome; the Latter is deny'd, not the Former.

Objection 3. *Why doth God say, What could I do more to my Vineyard?* Isa. 5. 4.

Answer 1. God did enough in making Man upright, and if he hath lost his sufficient Grace, he must thank himself, and not blame God, who is not bound to restore it.

Man now hath a Treacherous Heart, inventing Evil against God, and against his own Soul.

2. This was said to Israel, a Type of the Church, God dealt not so with other Nations, *Psal. 147. 19. 20. Acts 14. 16. Eph. 2. 12.* this is far from Universal Grace.

3. 'Tis only meant of External Helps, which the

the Prophet reckons; not a Warm Sun, Good Air, fruitful Rain, Vital Juice, or Vegetative Faculty; those signifie Inward Grace.

4. Neither doth he speak of Grace that God gives to particular Men peculiarly, as saving Grace, the Power of believing, &c. but of that given to a whole Nation altogether.

5. It cannot be said, God had done all he could strictly (tho' all they could challenge) for he could have given them saving Grace, To will and to do, 2 Cor. 4. 13. Acts 1. 17, &c.

6. The Pagans, and the World that lies in Wickedness, is not God's Vineyard, and have not sufficient Grace (wanting sufficient Means) much more their Children, and so no Universal Grace.

Objection 4. Then God mocks in his Commands, if he would reap where he hath not sown.

Answer 1. God's Commands are the Rule of our Duty, not the Measure of our Ability: God bids us make a New Heart, Ezek. 18. 31. yet promises to give it, Ezek. 36. 26. so Jer. 31. 18. Deut. 10. 16. with 30. 6. We are bid work out our Salvation; but with Power from God, Phil. 2. 12, 13.

2. God seriously declares in those Commands what is pleasing to himself, and what is our Duty, and what he will work in his Elect, for the Election obtains those Graces required; we do not learn in the Law what we are able

to do, but what we were able before the Fall.

3. Commands are upon Devils, which can do nothing else but sin; yet would it not be sin, were they under no Command: Much more Unbelievers; that can outwardly reform.

Objection 5. *Man's Will cannot be determin'd ab extra, being a Self determining Principle.*

Answer 1. Irresistible Grace takes not away that Natural Liberty which the Will hath by Creation, but the Pravity of it only; knocking off its Fetters, but not destroying its Nature; God gives not such an Insolency of Will, as to will whether God will or no.

2. Man never enjoys his Will so much, as when God's Will over-rules ours: If Man can determine his own Will, and not destroy the Liberty of it, much more may God, who is the Maker of it, and *Intimior Intimo nostro*; the Watch-maker can turn any Wheel. God can invincibly turn the Will without Violation to its Natural Freedom, which was his own Gift.

3. 'Tis free in Natural and Civil Things, yes, and in Outward Acts of Spiritual Things too, assisted with Common Grace; yet can it not do them in a Spiritual Manner without the Assistance of Special Grace, nor any thing that immediately accompanies Salvation.

4. To will is from Nature, to will well is from Grace; Spiritual Fruit must spring from a Spiritual Root, *Non ideo currit Rotæ in Rotunda fit, sed quia Rotunda*; saith *Austin*, most Elegantly.

of

Of Perseverance of the Saints.

HAVING dispatch'd the *Third* and *Fourth* Point (which are *Ejusdem farinae*, and Congenial) touching *Freewill* in the Fallen Estate, and *Effectual Vocation*, or *Conversion* to God: I come to the *Fifth* Point, to wit, *The Perseverance of the Saints*. * *This is not ἀπερὸς λόγος, an idle Point.* * The Position to be defended is this: That True and Saving Grace cannot be totally and finally lost: For the better Understanding of this the

First Enquiry is, *What is this Saving Grace?*

Answer 1. Negatively.

First, It is not the Grace of Nature, or that which is Natural, which is Twofold.

(1.) In the pure Estate wherein this Free Spiritual Gift of Original Righteousness was created with, and infused into the Soul so soon as it had its Being in pure Nature; therefore 'tis call'd both Grace and Natural Grace.

(2.) In the fallen Estate, 'tis the Remainder of the Image of God (after the Fall) in the Soul of Man, *Rom. 2. 14, 15. The Gentiles by Nature*, &c. this is *Gratia gratis data*, but not *Gratia gratum faciens*: Nor,

Secondly, Is it Supernatural Common Grace which is called Supernatural, as not attainable by the Power of Nature or Free-will; and

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Common, as given to the Elect and to the Non-elected: As Dexterity in Callings, (given by the Spirit to Bezaleel and Aboliab) superficial Illuminations, (given to Hypocrites) Ministerial Gifts, (given to Judas) Delight in hearing the Word, (as the stony Ground and Herod) These Tastes of Heavenly Things are given to Servants as well as to Sons, so differs from Saving Grace.

1. In the *Subject*, which is proper and peculiar to the Elect only, and is no wider than Election it self.

2. In the *Original*, Common Grace flows from Christ as a Redeemer, but not as their Redeemer; and from the Spirit of Christ assisting, but not indwelling.

3. In the *Efficacy*, Common Grace may qualify for a common Profession, where there is a *Form of Knowledge*, Rom. 2. 26. and a *Form of Godliness*, 2 Tim. 3. 5. which neither doth renew the Heart, nor raise it up above a common Frame, yet may do much for God (with the stony Ground) and suffer much for God (with the thorny Ground) and yet not be Special Grace, Which the World cannot receive, John 14. 17. and which revives and reigns so that Sin cannot have Dominion, Rom. 6. 14. Gifts are but as dead Graces, but Graces are living Gifts.

4. In the *Property or Nature*, Common Grace is but the Ornament, not the Substance of a Christian; Gifts indeed may beautify Grace, but Grace only sanctifies Gifts; as the Gold beautified the Temple, but it was the Temple that sanctified the Gold, Mat. 23. 17. for the
Emigency

Eminency of Gifts, and the Prevalency of Sin, a Form of Godliness and the Power of Sin may consist together.

5. In their *Duration*: Common Grace (we acknowledge) may wither away, 'tis not [*Δωρεον ἀμεταμέλητον*] a Gift that God repents not of, as that Gift of Effectual Calling is, *Rom. 11. 29*, whereas the least Drop of Saving Grace shall grow to a River, but the greatest Flood of Spiritual Gifts may decay to less than a Drop; thus the Spirit (in Gifts of Prowess and Government) departed from *Saul*, *1 Sam. 16. 14*, and Ministerial Gifts (as the Right Arm and Right Eye) may be wither'd up, *Zech. 11. 17*, this may be lost.

6. In the *Event* and *Issue* at last: Common Grace aggravates Condemnation; as a sinking Ship, the more it is laden with Gold, the deeper it sinks: So the more Men are laden with Gifts (without Grace) the deeper they sink into Hell; as a Harlot may have Children, but no Credit nor Comfort of them, because they are Bastards. So Bastard Graces (which Christ begets not in us) such as false Hope, Faith, Love &c. (if we be not married to Christ) never ends in Joy: *Parelii*, or Mock Suns, as they continue not in the Cloud, so they give no true Light of themselves; *Verisimilia* are not *Veri*. This is not Childrens Bread, but Crums falling to those under the Table. Our purblind Soul had need say therefore (with blind *Isaac*) *Comenear, my Son, that I may feel thee, for the Voice may be Jacob's, yet the rough Hand may be Esau's*. We may bless our selves with Thoughts of embracing beaut

beautiful Rachel (as Jacob did) when in the Morning (of the Resurrection) it proves but clear Ey'd Leab, Jam. 1. 26.

Thirdly, Supernatural Saving Grace, which is the Sanctification of the Spirit, Renewing in us the Image of God, and Guiding and Strengthening us to Obedience, and in Obedience to the End, Rom. 6. 14. 2 Cor. 12. 9. Acts 14. 26. 1 Cor. 15. 10, &c. This is the Effectual Working of the Spirit of God on the Hearts of the Elect, to quicken them when dead in Sin, and to give to them a certain continued Connexion of all Spiritual Blessings, which manages them onward even to a State of Glory, Rom. 8. 30. Col. 1. 12. Inasmuch that *Sanctificatio est Inchoata glorificatio*: The Effects of it doth accompany Salvation, being permanent Effects, both on the Soul, in Justification, Adoption; and in the Soul, in Vocation, Sanctification, Perseverance to Glorification: This Grace differs not from Glory in Kind, but in Degree: Grace is Glory Militant, as Glory is Grace Triumphant; as Glory is Grace In Patriâ, so Grace is Glory In Viâ ad Patriam, therefore 'tis call'd *The Riches of his Glory*; Rom. 9. 23. As it is the most Glorious Creature of the Father of Lights flowing immediately from his blessed Face: This is that Grace which cannot be totally and finally lost; fail it may, but so fall it cannot, 2 Pet. 1. 10.

Enquiry 2. *What is it to fall Totally and finally?*

Answer 1. To fall totally is, to have Grace together dead in us, both in the Act and in the

the Habit; no Life either in Branches, Bole or Root; no Seed remaining in us, nor Root of the Matter.

2. Finally to fall, is never to rise again, never to recover by Repentance (that *Secunda post Naufragium Tabula*) but to dye in Sin unrepented of, unpardoned.

Enquiry 3. *What Arguments or Reasons be there, so evidence that this special saving Grace cannot be Totally and Finally lost?*

Answer. The Reasons follow, why the Chosen of God cannot totally and finally fall away from Grace.

Argument 1. The first Argument is taken from *God the Father*: If the Love of the Father to his Chosen Ones be a Love unchangeable, then his chosen Ones cannot totally and finally fall away: But the Antecedent is true, *John 16. 27. & 13. 1. Jer. 31. 3. Jam. 1. 17. John 10. 29.* Neither the Force nor Fraud of Hell can prevail against the Father's Electing Love, which runs parallel with the longest Line of Eternity; therefore the Consequence must be true also: This is further illustrated, *God is Love, 1 John 4. 8.* Then Everlasting Love must needs flow from an Everliving God: Hence *Paul* (having spoken of some Apostates fallen away) comforts the weak Minds of Believers saying, that their *Standing is firm, because of Election, 2 Tim. 2. 21.* this he compares to a Foundation and to a Seal (two Things of greater Validity and Security) they stand as upon a

able Rock and Mountain of Brass, so cannot totally and finally fall; for the Father is not inconstant in his Love, to love to Day, and hate to Morrow.

Argument 2. The Second Argument is taken from God the Son in his Redeeming Love (as from God the Father in his Electing Love) which is Unalterable also; for thereby all the Members of Christ [*Agglutinantur*] are glewed into Christ their Head, 1 Cor. 6. 17. and None can pluck them out of Christ's hands, John 10. 28. They shall never perish. No Principalities nor Powers, &c. shall be able to separate them from the Love of God in Christ, Rom. 8. 38. And the Gates of Hell cannot prevail against it, Mat. 16. 18. If one Member may be broke off from Christ, then all may be (one having no more Priviledge than another, in respect of their State and Standing) so Christ may be supposed (upon this Hypothesis) to be an Head without a Body, or any Members; and Christ also might have dyed in vain; both which are grossly absurd. Besides, the Certainty of this Redemption appears further, Inasmuch as Christ (1st.) purchas'd Perseverance for his, if he purchas'd for them all spiritual Blessings, Eph. 1. 3. then this great Blessing of Perseverance, and Christ will not lose one of his purchas'd Inheritance, the *λαὸς ὅς τις μετέσται αὐτοῦ*, 1 Pet. 2. 9. (2dly.) He pray'd for it, Luke 22. 32. that Peter's Faith should not fail, and that all his Disciples should be kept from Evil, John 17. 15. yea, and all Believers, ver. 20. and what Christ prays for, he is always

ways heard therein, *Joh. 11. 41, 42.* (3dly.) Christ promises it, *Joh. 6. 37.* That he will in no wise cast Believers out after they come in unto him, *Mat. 16. 18.* The Gates of Hell shall not prevail against them, *2 Sam. 7. 14, 15.* He will not utterly withdraw his Mercy from them under their severest Correction, *Psal. 89. 31.* but his Faithfulness shall not fail towards them, *Isa. 54. 8, 10.* (4thly.) He performs it also to all those that the Father hath given him, *Joh. 17. 12.* and loses not one of them, *Joh. 6. 39. & 13. 1.* *1 Cor. 1. 8.* *Eph. 5. 23.* He is a Saviour to all Parts of the Body, Saints are in Christ's hands, *Rev. 1. 16.* and 'tis as easie to pluck a Star out of Heaven, as to pluck a Saint out of Christ's Hands, *Joh. 10. 28.* *Jude 1.* *1 Tim. 1. 12.* *1 Pet. 1. 5.*

Argument 3. The Third Argument is taken from God, the Holy Ghost, in his Sanctification, -- Love. If the Operation of the Spirit on the Hearts of Believers be a sure and certain Operation, then true Believers cannot totally and finally fall away: But the Antecedent is true, Ergo, The Consequent. The Truth of the Antecedent appears, in that the Spirit's Operation is compared in Scripture.

First, To an Earnest.

Secondly, To a Seal.

Thirdly, To a Witness.

First, To an Earnest: *2 Cor. 5. 5.* 'Tis the Earnest Penny of our Salvation, not the Pawn or Pledge, which is to be return'd again [*Pignus redditur, Arrba retinetur.* Jerom.] The Earnest is

is part of the Bargain, and the first Fruits of Heaven which we have here *In Pretio, Promissis. et in Primitiis*: Now the Earnest would quite be lost, if the Bargain of Salvation stand not, and he that hath the Earnest be not saved; and if such a One be damn'd, he carries the Earnest of the Spirit along with him into Hell, which must needs be absurd.

Secondly, To a Seal: Assurance is God's Seal, as Faith is our Seal, *John* 3. 33. *Eph.* 1. 13. & 4. 30. They first believed, and then were sealed, i. e. fully assured: God honours our sealing to his Truth, by his sealing with his Spirit; as the Earnest makes the Bargain, so the Seal ratifies and confirms it; and the Broad Seal of Heaven must needs be more unalterable than that of the *Medes and Persians*.

Thirdly, To a Witness: *1 John* 5. 10. and such a Witness as cannot be excepted against, *The Spirit of Truth*, and this Witness abides for ever in the Elect, *John* 14. 16. *1 John* 2. 27. & 3. 9. so call'd an *Eternal Spirit*, *Heb.* 9. 14. a Witness that cannot dye nor lye; so that the Temple of the Holy Ghost cannot become an Habitation of Devils; this would make Satan rejoyce and insult over God (as if stronger than he) could he dispossess him, as he is oft dispossessed by him, *Luke* 11. 21, 22.

Argument 4. The *Fourth* Argument is taken from Spiritual Enemies: If no Spiritual Enemy can prevail against a true Believer totally and finally, then a true Believer cannot totally and finally fall away: But the Antecedent is true, *Ergo* &c.

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1. Satan cannot make Believers fall so, for that Wicked One cannot touch them [*sactus qualitativo*] with any of his deadly Touches, 1 John 5. 18. but God treads him under their feet, Rom. 16. 20. The Seed of the Serpent may nibble at the Heels of the Seed of the Woman, but cannot mortally wound the Heart, Gen. 3. 15. Christ takes his Armour from him, Luke 11. 21. and destroys his Works, Heb. 2. 14. *Christ in them (the Hope of Glory) is stronger than he that is in the World*, 1 John 4. 4.

2. Not the World, for Christ gives them Faith to conquer the World, 1 John 5. 4. and Overcomes the World for them in himself, John 16. 33. and makes them Kings unto God, viz. gives them a Royal Spirit to live above the Frowns and Flatteries of the World: He makes them to be higher-Region-Men, above all Storms, Prov. 15. 24. having the Moon (the Emblem of the World) and *All things under their feet*, Psal. 8. 6, 7, 8. Rev. 12. 1.

3. Nor their fleshly Lusts, which have not Dominion over those that are under Grace, Rom. 6. 14. The Army of the Spirit wars against them, Cant. 6. 13. Gal. 5. 17. so that they cannot be as sinful as sometime they would, and though a Troop overcome Gad sometimes (*coming about him like Bees*, as David's Phrase is) yet Gad overcomes at last, Gen. 49. 18. and they become More than Conquerors (to wit, Triumphers, *ὑπερνικῶντες*) over all their Enemies, Rom. 8. 35. 2 Cor. 2. 14. for no Created Power can prevail against them, Rom. 8. 38.

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Argument 5. The *Fifth* Argument is taken from the Nature of Saintship : If Saintship be a *Service, Subjection, Sonship* and *Marriage*, then Saints cannot fall away totally and finally : But the Antecedent is true, *Ergo, &c.* For,

1. It is a *Service* : The Service of God transcends all other Services, Men take a Servant for a Year, and an Apprentice for Seven Years, but our Heavenly Master for Term of Life, *Luke 1. 74, 75.* We are to serve God in Holiness and Righteousness all the Days of our Lives; so that a Servant of God is like the *Jewish* Servant that was bored thro' the Ear, in Token of his abiding there for ever, *Deut. 15. 17.* Religion (or *Religando*) is a perpetual Obligation.

2. 'Tis a *Subjection* : It sets up God to be our King, *Mal. 1. 14. Psal. 48. 2. Mat. 5. 35.* and our Allegiance is for Life; it cannot be disclaimed : If we be born Subjects, we must dye Subjects to this great King, for there is no flying out of his Territories; the Law will pass upon us if we disown it, *Luke 19. 27.*

3. 'Tis a *Sonship* : If the two former Similitudes will not *Currere quatuor Pedibus, & quadrare in Omnibus*; because a Servant may be at Liberty when his Time is expir'd, and a Subject may change his Sovereign by removing out of his Native Country; yet a Son cannot change his Father, and he *Abides in the House* for ever, *John 8. 35.* Now as God hath begot us of his own Will by the Spirit of Regeneration, he is our Father, *Mal. 1. 6. Jer. 31. 9. Deut. 32. 6.*

Gal. 3. 26. hence call'd *The Children of God.*

4. 'Tis a *Marriage-state*, and that is for Life too; *Hos. 2. 19. Isa. 54. 5. Rev. 19. 7. Mat. 22. 2. 2 Cor. 11. 2. & Rom. 7. 4.* and in this state God hates putting away, *Mal. 2. 16.*

Argument 6. The *Sixth* Argument is taken from the Saints themselves: If their Names be written in Heaven, if they be kept for Heaven by the Power of God, as well as Heaven is kept for them; and if they be compared to Things that fade not nor fail, then they cannot totally and finally fall: But the former is true, *Ergo*, the latter. That it is so, appears,

1. Their Names are writ in Heaven, *Phil. 4. 3. Dan. 12. 1. Luke 10. 20.* and to be enrolled in the Book of Life must needs hold out Perseverance, for there is no Blotting or Blurring of that Book; Satan cannot (for 'tis out of his reach) and God will not, for then his Work would not be Perfect and Glorious, if it should admit of Blottings; but this is spoken to in the first Point.

2. Saints are kept as in a double Garrison [*παρασκευαί*] or, as with a Guard, Heaven for them, and they for Heaven, *1 Pet. 1. 4, 5.* Christ is their Lord-Keeper, and if God had intended the Loss of one Saint, he would not have given Christ all Power in Heaven and Earth (so that nothing can over-match Christ) *Mat. 11. 27.* to undertake for his Children, *He saves them to the uttermost*, *Heb. 7. 25.*

3. They are compared to a Tree that fades not, *Psal. 1. 2.* to a Cedar in Lebanon, *Psal. 92.*

12. Hof. 14. 5. to Mount Sion that cannot be moved, Psal. 125. 1. to an House built on a Rock, Mar. 7. 24. Though they fall, God raises them up, Psal. 37. 24. Prov. 24. 16. is with them in their Old-Age, Isa. 46. 4. yea, unto Death, Psal. 48. 1st; so cannot totally and finally fall.

Argument 7. The Seventh Argument is taken from the Unchangeableness of the Covenant of Grace, therefore, &c. this *Enthymema* proves it. That the Covenant is unchangeable is proved thus, That which stands upon two Unchangeable Bottoms, made betwixt two Unchangeable Persons, and ratified before an Unchangeable Witness, must be Unchangeable it self; but the Covenant of Grace is so, therefore, &c.

First, It stands upon two Unchangeable Bottoms (as the Assumption affirms) to wit, the Word and Oath of God, Heb. 6. 17, 18. 1. God's Word is as Gold purified, which (*Chymists* say) will lose nothing of its Weight, though cast a thousand Times into the Fire; the bare Word of an Honest Man (*That will not lye*, Isa. 63. 8.) is as good (we say) as a Bond; how much more the Word of that God of Truth that cannot lye. Much more, 2. When it is confirmed with an Oath, when God swears by his Holiness, that he will not alter the Thing that is gone out of his Lips.

Secondly, 'Tis made between two Unchangeable Persons, Mal. 3. 5. Heb. 13. 8. In this Covenant there is a Mutual Stipulation, God the Father covenants to give to Christ a People, both Jews and Gentiles, Psal. 2. 8. Isa. 49. 6.

John 17. 6, 7, 9, 10, 12, 24. God the Son confederates to take Man's Nature upon him, and shed so much Blood, Tears and Prayers for us, *Psal.* 40. 6, 7. *Heb.* 10. 5, 7. *Eph.* 5. 26, 27. hence 'tis call'd the Blood of the Covenant.

Thirdly, 'Tis ratified before an Unchangeable Witness, to wit, the Holy Ghost, *There be three that bear Witness in Heaven*, 1 *John* 5. 7. Indeed the Father and the Son are their own Witnesses, *John* 5. 32, 36, 37. yet the Holy Ghost is the Witness of that Stipulation betwixt them, as Christ hath a greater Witness than that of Man, so hath the Covenant, even the Eternal Spirit, *Heb.* 9. 14. as Eternal, so Unchangeable; thus the Covenant is call'd Everlasting, *Heb.* 13. 20. *Isa.* 54. 8, 10. *Jer.* 32. 38, 40. *The sure mercies of David*, *Isa.* 55. 3. Sure on God's part, who cannot fail in his good Will to the Elect, and sure on their part too; who shall have no Will to depart from God. This on Man's part is covenanted for, as well as that on God's part; therefore, though the Covenant permits a Fall, yet it always ensures Repentance after the Fall, as in *David* and *Peter*, &c. so the Falls of the Elect cannot be Total and Final. The Covenant doth Absolutely promise the Grace of Perseverance, and all things that accompany Salvation to the Elect, even to the End of their Lives.

Argument 8. The Eighth Argument is taken from the Nature of Saving Grace: If saving Grace be of a permanent Nature and not subject to Corruption; then the Elect cannot fall from it totally and finally; but the Antecedent

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is true, *Ergo*, &c. The Truth of the Antecedent appears, inasmuch as it is called a *Seed remaining in those that are born of God*, 1 John 3. 9. an *Immortal Seed*, 1 Pet. 1. 23. which abides in us for ever; Christ never dyes in his People, no more then he doth (or can do) at the Right Hand of God; John 14. 16. and the Joy of it none can take from us, John 16. 22. Grace never differs from it self (saith One) though a Gracious Man doth from himself; this Fire burns always on God's Altar, Levit. 6. 12. Corresponding with this is the Vestal Fire of the Poets, which the *Vestal Virgins* (lighted first from the Sun) kept alive in its place Night and Day: And if at any time it be covered up under Ashes, we are bid [*αυαζωμεν*] to stir up the sparkles again, 2 Tim. 1. 6. *Gratia in Electorum Cordibus inextinguibilis manet*, saith the Father. *Habitus non amittitur, Actus inter-mittitur, Gradus autem remittitur*, is the Distinction in the Schools: The plenary Habits of saving Grace cannot be lost, the Acts and Operations of it may admit (tho' not an utter Loss, yet) an Intermission, as in Sleep we lose not the Faculty but the Use of Sense; and in Drunkenness (or in some transporting Passion) Men lose not the Faculty, but the Use of Reason: Lastly, Degrees and Measures of Grace (formerly attained to) may be lost, as Rev. 2. 4. [*Non amisit ipsam Charitatem, sed Charitatis fervore aliquid amisit*] He had not lost the Habit, or wholly the Exercise of that Grace, but only that Vigor and Heat that once appear'd in him.

Argument 9. The Ninth Argument is taken from the Type of a True Christian, to wit, the *Israelite*, that was not to alienate his Inheritance in the Land of Promise, *Lev. 25. 23, 24.* If this

Naboth an Example, *1 Kings 21. 3.*

it hold true also in the Antitype; to wit, that a true Christian cannot alienate his Inheritance in Heaven: Now the

Deeds concerning this Inheritance are written, sealed, and Possession is given accordingly both by way of Seisin, in part given Here in this Life, and in part respited till Hereafter, *Jer. 34. 40.* [*I will put my fear in their Hearts*]

there's Possession of the state of Grace [*That they shall not depart from me*] there is the respited Estate of Glory, and this state of Reversion is put into Christ's Hands for us as a Feoffee in Trust, *2 Tim. 1. 12.* [*παρρησιασθῶμεν κυρίῳ ὅτι ἐσθλὰ ἐστὶν ἡ ἐλπίς*]

He is able to keep the Depositum (tho' we be not) against that Day: We might forfeit all, as *Adam* did, and we in him; Christ is not only our *Goel*, or Near Kinsman, to redeem our Mortgag'd Heaven for us, but he is our Feoffee in Trust also, to keep Heaven for Us, and Us for Heaven; and he abideth Faithful, *2 Tim. 2. 13.* both in Drawing, that we should come to him; and in Holding, that we should not depart from him; so as not to sin unto Death, but be saved to the Uttermost, *Heb. 7. 25.* for he is the Supervisor of his own Will, himself seeing all his Legacies bestowed according to it, *Heb. 9. 15.*

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Argument 10. The *Tenth* Argument is taken from the contrary: If those that fall totally and finally be not (nor ever were) true Believers, then it follows (by the Rule of Contraries) that such as are true Believers cannot do so: But the Antecedent is true, *Ergo*, &c. the Truth of the Antecedent appears from *John* 8. 31. They are only Christ's true Disciples that continue in his Word, *Non queruntur in Christianis Initia, sed finis.* Jerome. [*ὅτι παρ' ὀλίγον γέροντος ἔρχομεν*] That which is but almost done, is not done, Basil. Such as wholly fall away have but the Flashings of a Temporary Faith, which (like a Land-Flood) fills the Country with Inundations, yet at last comes to Nothing: From *1 John* 2. 19. They went out from us, because they were not of us: They were no more of the Church then Wens and Bitches be of the Body: All true Believers continue to the End with the Church, Holding fast the Confidence firm unto the End, *Heb.* 3. 6, 14. Those are God's House and Partakers of Christ indeed, and they only.

Argument 11. The *Eleventh* Argument is taken from the Subject of Prayer. Whatsoever true believers ask of God, in the Name of Christ, according to his will, shall certainly be obtained; but they ask of God in the Name of Christ the Grace of Perseverance; therefore, &c. The Proposition is prov'd from *John* 14. 13, 14. & 16. 23. & *1 John* 5. 14, 15. [*Whatsoever and Any Thing*] are Comprehensive Expressions: The Assumption is, Manifest from the constant petition of every pray-

ing Soul [*Lead me not into temptation, but deliver me from Evil*] daily perseverance in Grace is begg'd therein: Not to be left in temptation but to be deliver'd from it, Gods promises are the ground of our Prayers: he promiseth [*αὐτὸς ὁ θεὸς, ὁς ἐκ ἐλπίδος ὑμῶν, &c.*] God is faithful and will not suffer us to be Tempted above what we are able, 1 Cor. 10. 13. The seed of Jacob never Seeks the Lord in Vain, Isa. 49. 19.

Argument 12. The Twelfth Argument is taken from Testimony both of Scriptures and Fathers: 1. Scripture-Testimony. Some have Computed them to 600, as Dr. *Moulin*, these may suffice. *Mat.* 24. 24. *Rom.* 11. 29. & 16. 25. *John* 10. 28, 29. *Luk.* 22. 32. *Rom.* 8. 30, 38. 1 *John* 2. 19, 27. 2 *Pet.* 1. 8, 10. 2 *Cor.* 1. 21, 22. *Eph.* 4. 30 &c. 2. Testimony of Fathers. *Qui facit bonos, facit perseverare in bono*, *Austin.* *Talis est Dei Timor in Cordibus Piorum ut Deo perseveranter adhereant idem: Quis Charitas Christi Complectitur, facit ei Inseparabiles, et dona Vocationis* (to wit Effectual) *Non rescindit nec revocat Deus*, *Ambrose.* *Proprium est fidei, quod nunquam penitus deturbatur*, *Chrysostom Translated Fides vera est perpetua, et ideo perpetua quia vera: Luther.* *Fides concuti potest non excuti, sauciari, non occidi aut perire amitti*, *Bucer.* *Cum multis alijs, &c.*

Objection 1. To teach, that Grace cannot be lost, will beget Looseness in Professors.

Answer 1. Grace must be consider'd either in its *εἶναι*, or in its *εὖ εἶναι*; Being or Well-being of it. 'Tis either Radical

There is Grace that and Fundamental, tending to the Being

Being of a Saint, as Faith, Hope *that is certain*, and Love : Or Secondary, flowing from these for his Well- *the feeling of Grace* being only ; as Joy of Faith, *that is uncertain.*

Confidence of Hope, Zeal and Fervency of Love ; these are the Lustre and Radiancy of the Radical ; the Beams of the Sun, as those the Body of it ; the Leaves of the Trees, as those the Sap and Substance ; the Back of Steel, that may be put on the Bow or taken off, as the former are the Bow it self : The Latter we may lose, and perhaps irrecoverably, *Psal. 51. 12. not so the Former, which like the Good House-wife's Candle never goes out, Prov. 31. 18. The Root Remains though Reins be Consumed, Job 19. 27, 28. 'Tis a well of Water springing up to Everlasting Life, John 4. 14. & 7. 38, 39.*

2. There is a Divine Purpose to be holy even to the End ; this is a Law that is written in every renewed Will, and is always present according to the Apostle's Phrase. *2dly*, There is a Divine Performance or Prosecution of this Purpose, this is not always found in a Gracious Heart, *Rom. 7. 18. This ebbs and flows according to the Spirit's Influence on us: Modò intenditur, modò remittitur* ; for our Life is not hid in our selves, but it is *Hid with Christ in God, Col. 3. 3.* this requires our daily Dependance on his Spirit, *Phil. 1. 6. & 2. 13. & 4. 13.* In the practick Part a partial Decay may befall our Judgments (as in the bewitched *Galatians, Gal. 3. 1.*) and our Affections (as in the cooling *Ephesians, Rev. 2. 4.*) Christ's Spouse may fall asleep in the Abatement of her Acts, yet her Heart awakes,
Cant.

Cant. 7. 2. Grace seems to be lost when it is not so indeed, some have sought for that they have had in their Hands, so *Mary* did Christ.

3. The Sun may be Ecclips'd, yet wade out of it into his former Lustre; the Tree may lose all its Leaves and Fruit in Winter, yet have fresh Buddings at Spring; the Sea may ebb and retire from its Banks, yet the next Tide return to them again: The Babe may live, though it spring not always in the Womb. *Uzziah* by his Leprosie lost his *Jus aptitudinale* to his Crown and Kingdom, but not his *Jus Hereditarium*: *Nebuchadnezzar*, when deposed, was as a Tree that is lopped, yet his Root springs up again in his returning to the Throne. The *Romans* (saith the *Historian*) lost several Battels, but never any War: *Israel* flies once and twice before their Enemies, yet conquer they the Land of Promise. A Troop overcomes *Gad*, yet *Gad* overcomes at last, Gen. 49. 19. Hot Water hath a Principle in it self to reduce it (when removed from the Fire) to its natural Coldness: Thus some Saints may be *περαπληστον ὡς δαυδῶς*, as *Phil.* 2. 27. but not *πρὸς δαυδῶν*, as *John* 11. 14. They may fall as *Mephibosheth* to lame them, and as *Eutichus* to hurt them, but not as *Eli* to kill them. That is great Displeasure where such a Rout is, as admits of no rallying.

4. Sin make a Forfeiture of all into God's Hands, and he might make a Seizure if he pleased as two Tenants for Non-payment of Rent forfeit their Leases, and their Landlord may seize on the one, and not on the other *pro arbitrio*. We incur Divine Displeasure (in every Act of Sin)

Sin) *demeritoriè*, though not *effectivè*; and yet though God do not disinherit us according to our Demerit, nor blot us out of the Book of Life, yet doth he withdraw his Favour, and im-bitter all our Comforts; as to *Peter*, Mat. 26. 75. he makes Relations (that should be Comforts) to become Scourges to us; as to *David*, 2 Sam. 12. 11. He may fill us with Anguish, *Psal.* 38. 3, 4. which are strong and sufficient Curbs to any more new Out-bursts from God; seeing the Evil we smart under, after Sin, is commensurate to the Pleasure found in Sin: Could *David* have foreseen the Evil Consequences of his Sin (which *Nathan* foretold him of) he might have said to his Sin, *A dear bought Sin thou art like to be to me*: Yea, sometimes (as need is) God adds Apprehensions of Eternal Wrath, *Psal.* 88. 6, 7. without any Hope of being eased: Upon these Considerations this Doctrine begets no Looseness in any of the Reformed Churches.

Objection 2. *Some suffer Shipwrack, of Faith and Conscience, the Prodigal (a Child) yet dead in sin.*

Answer 1. That Scripture 1 Tim. 1. 19. holds out no more than what is granted, that as a false Faith may be lost in the whole, so a true Faith may be lost in part; though a Shipwrack be sustain'd, yet there is *Secunda post Naufragium Tabula*, as in *Acts* 27. no Life lost.

2. That of the Prodigal is but a Parable, and *Dicta Symbolica non sunt Argumentativa*; It may illustrate

illustrate, but cannot prove; besides, he was but a lost and dead Son in his Father's Account only, and seemingly in his own: So God's Children may (in their own Sense and in the Opinion of others) seem lost, yet truly and indeed not be so.

3. If one cease to be a Son, because he commits Sin, then Saints, as oft as they sin, so oft are they out of Son-ship, and liable to Death Eternal, the Wages of Sin, and so can have neither Certainty nor Comfort in their Estate; unless it could be shown what Sins rend this Relation, and what not; so come to the Popish Notion of *Mortal* and *Venial Sins*.

Objection 3. *Angels and Adam did fall from Grace, Ergo, &c.*

Answer 1. That Grace which was Creation-love was loseable; but that which flows from Redemption-love is not so: Neither Angels nor Adam were under the Grace of the New Testament, nor were they righteous by Faith in Christ, nor were they at all justified, because they did not perform the Condition required, that they might be justified before God.

2. The Case is altered now in the New Covenant made with the Elect (both Men and Angels) they stood not by a Mediator, as Saints do now: Neither did Christ pray for them, as in *John* 17. 15, 20. *Luke* 22. 32. nor promise to them, that *The Gates of Hell should not prevail against them*; as *Mat.* 16. 18.

3. The Example of Angels is *Nihil ad Rhombum*,

bum, for the [1d *ἑσπερον*] or Question, I concerning Men; nor is that of Adam to the Point, for he had not that Evangelical Justifying Faith, which (we say) cannot be utterly lost.

Objection 4. Saul, Judas and Esau lost Grace. Ergo,

Answer 1. They could not lose what they never had, what they had were only Illuminations, and such as Balaam (the Sorcerer) had: We grant that Common Grace is loseable, *Gratia gratis data sunt amissibiles.*

2. The Romanists in the Vulgar Latin, read 1 Sam. 9. 2. concerning Saul, that he was *Bonus et Electus*; yet their own *Vatablus* reads [*Babur & Tob*] as we do; *A Choice Young Man and a Goodly*; for Grace consists not in the Beauty of the Body but of Soul.

3. Judas was only Elected to the Apostleship (not to Salvation) and that by one who knew how to make good Use of Evil Men, even of Vessels of Dishonour in his Household.

4. Who can say that Profane Esau (so he is branded) ever had a true Justifying Faith?

Objection 5. David and Peter fell totally, and Solomon finally. Ergo, &c.

Answer 1. They all fell foully, yet none of them finally, because they all repented, and are call'd *Holy Men of God* 2 Pet. 1. 21. by the Holy Ghost: Neither did they fall totally, because that Grace remain'd in them, by which

which they repented: Thus where Sin abounded, Grace did much more abound.

2. That Solomon fell not finally, appears, (1.) In being called [*Fedidiah*] Beloved of God, 2 Sam. 12. 24, 25. which is not a Name given to any Reprobate. (2.) He is of the

Holy Prophets, that Sits down in the Kingdom of God, Luke 13. 28. (3.) He was a Type of Christ, so never was any Reprobate. (4.) God took not his Mercy clean from him, 2 Sam. 7. 14, 15. (5) Ecclesiastes is his Book of Repentance, and never any that repented could perish, Luke 13. 3. (6.) *Kobeleah* signifies his being joined again to the Church by Repentance, which is the Hebrew Word for Ecclesiastes; [*Kohelleth Nepheesh*] A Soul added to the Congregation.

3. Their own *Cornelius à Lapide* saith, *Petrus non perdidit fidem peccato suo*. So that Jesuite answers Bellarmine, yea, he answers himself accordingly, lib. 4. cap 4. Lest Peter's Fall should cut off the Entail of the Pope's Inheritance; to say nothing of David, who writ many Penitential Psalms.

Objection 6. Heb. 6. 5. & 10. 20, 26. Ezek. 18. 24, 26. proves a Falling from Grace.

Answer 1. *Suppositio nil ponit in ess.*, suppose Saints should do so, this proves not that they will or may do so; there may be a *Suppositio Quod non est Supponendum*. As for Ezek. 8. 24. it is to be understood of Hypocrites, Ezek. 3. 20. & 3. 12, 15.

2. 'Tis spoke Heb. 6. 10, &c. of such as only taste, but digest not ; that have their Minds informed, not their Hearts reformed ; sanctified in Profession, not in Power ; that had *Fidem Dogmaticam*, not *Salvificam*.

3. 'Tis spoke of that Sin unto Death (for which, *There is no Sacrifice*) from Devilish Malice, not Humane Frailty ; Saints can never thus sin to waste Conscience unto Death.

Objection 7. *Saints may lose Grace totally, but not finally.*

Answer 1. As Christ once dead, dies no more : So in his Members, the Life of Grace cannot dye totally, *ut supra*, Rom. 6. 8, 9. *The Seed remains.* 1 Cor. 5. 5. *That his Spirit might be saved*, that remain'd still in him, tho' foully fallen ; as Paul saith of Eutichus [*He is not dead*] Acts 20. 9. When Peter repented, *Non novum insularis habitum sed suscitavit.*

2. Then there must be a new Engrafting into Christ, and a Renewing of Baptism as oft as this is done ; Faith is but once given to the Saints, Jude 3. as we are but once born, so but once born again.

3. Those Saints may fall so, as to lose *Fus ad Rem*, yet not *Fus in Re* ; the Spirit blows upon the Sparks that lurk under the Ashes of Sin.

Objection 8. *Then to what purpose be Admonitions ? &c. It destroys Humility, &c.*

Answer 1. None say Saints cannot sin, save that unto Death, 1 John 1. 8, 9. with 3. 9. so
2. He

2. He was not proud, that said, *God will deliver me from every Evil Work*, 2 Tim. 4. 18. Rom. 8. 38.

3. But rather those that boast of having sufficient Grace, both in Converting and Confirming Work.

FINIS.

25, 35,
29.

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